

the Instructor

J A N U A R Y 1 9 5 1



New Year's Greetings

TO SUNDAY SCHOOL WORKERS

1951 Is Your Year

Making New Year's resolutions may be old-fashioned, trite, vain and futile to some people, but rolling up one's sleeves for another workout with old, time-honored objectives has turned many a defeat into victory.

So let it be in 1951!

It is a New Year, a new occasion to overcome old frustrations.

It is a New Year, offering a new, clean page for another try at a better showing.

Whatever other years may have been, this year can be the acceptance of the challenge to be as good as the best. It will be a memorable year, if we resolve to make it even a little better than the best.

You can generate your own zestful excitement for this contest with achievements of other years. Set up the best of the past and promise yourself to give your best to make 1951 better.

1951, the first year of the second half of our century, can be the turning point and the first of a long series of greater achievements.

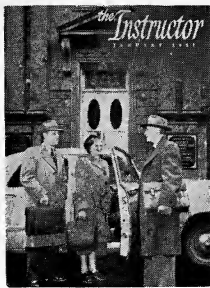
1951 can be the year "1," the beginning of a new era of better years. On the graphic achievement charts of the future, let's make this year the genesis of a new climb upward to steadfastly better performance in all things.

DESERET SUNDAY SCHOOL GENERAL SUPERINTENDENCY
AND GENERAL BOARD MEMBERS

the Instructor

January, 1951
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Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.
Devoted to the Study of What to Teach and How to Teach According to the Restored Gospel.



OUR COVER

One of many responsibilities—and opportunities—confronting members of the Sunday School General Board is that of holding conventions in Barratt Hall, next door to the General Sunday School offices; in Jacksonville, Florida; Lethbridge, Canada; or in any other of our nearly two hundred stakes. These assignments never fail to bring with them a measure of “fear and trembling”—and pleasant anticipation, too. Trips are made by train, bus, airplane, or automobile. Darkness, storm, bad roads, and cold weather often make the journey dangerous and unpleasant. But when board members arrive at their destination and receive a warm welcome; and when they enjoy a day of good fellowship and cooperation, finding abundant evidence that the work is going forward under capable and willing hands, then they are fully repaid for everything—and the journey home is made bright and pleasant with happy recollections.

General Board members shown on the front cover are Carl J. Christensen, Marie Fox Felt and Ralph B. Koeler.

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EDITORIAL

No Real Freedom Without Moral Force

MILITARY force is sometimes necessary for survival, but without moral force it can mean only perpetual recurrence of conflicts which may lead to the destruction of the human race.

There is much talk these days about freedom in the sense that each individual should be allowed to do as he pleases, whenever he pleases to do it. Manifestly, this is impossible, even if he respects the equal rights of everybody else. The only freedom that has ultimate value is moral freedom.

Ye shall know the truth, and the truth shall make you free.—John 8:32

All other freedoms are subordinate to this, and must harmonize with man's right to live a moral life.

The history of mankind is a story of the rise and fall of nations because the masses of the people were given to self-indulgence and other selfish practices, thus losing thought of the general good of their fellow men. There have been among these people some individuals who adhered to a high standard of morals, but in this life they often are forced to suffer the same cruel fate as the morally corrupt. The just suffer for the unjust.

Immanuel Kant, the eminent German philosopher, used this thought as an argument for faith in God and in human immortality. The prevailing religions of the western world appeal to revelation for assurance of the immortality of man and the justice of God.

The enduring satisfaction that may ultimately

be the lot of the just, however, must be found in participation in the highest standards of moral freedom, this, of course, in association with others having like purposes.

The idea that the *saved* in the world to come are to enjoy all the good things they have possessed in this life, while the less fortunate are being deprived of these luxuries is, of course, a very primitive and immoral notion that can have no appeal to enlightened men.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you and do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Be ye therefore perfect, even as your Father which is in heaven is perfect.

—Matthew 5:43-48.

It is the business of those in authority in civil affairs to do all they can to uphold and develop the highest moral life of the community. In the present world situation it is necessary to have technically trained military officers; they also should be persons of very high moral character. They must, however, regard themselves as an arm of the civil authority. This principle is well established in modern democratic nations.

—Milton Bennion

THE INSTRUCTOR

REVERENCE

*Address Delivered at the General Priesthood Meeting
September 30, 1950**



PRES. DAVID O. MCKAY

By President David O. McKay

WHEN we realize that the twelve thousand or more members of the priesthood quorums assembled here tonight can say, each one in his own heart, "I know that my Redeemer lives," we can sense at least dimly the strength of this Church, for upon the priesthood rests the structure, the entire structure of the Church of Jesus Christ.

We have cause to be thankful that we have many evidences today of the marvelous growth of this work. In the mission fields, we have more missionaries than we have ever had before, nearly six thousand, not counting the missionaries in the stakes of Zion; tithing is greater than ever and increasing; baptisms in the field are greater; only within the last two weeks we had reports of a hundred and fifty baptisms in one mission in August; another, in the same month, two hundred and sixty-three, and these are converts, not children. The stakes and wards are increasing. More Church edifices are now under construction than we have ever had before in the history of the Church. All these are sure evidences of progress; and this attendance tonight is another—one of the most encouraging. As President Smith has said, you are not here out of curiosity. You are not here because of any special attraction. You are here because you respect your calling. You honor your priesthood because of the sense of the responsibility that you carry. Each of you who holds the priesthood carries a certain amount of responsibility for the success of God's work. That realization, that willingness to re-

spond to duty, has brought together tonight, on this September 30, 1950, the largest assembly of priesthood, I believe, ever held in the Church at a priesthood meeting.

The assembly of itself is an inspiration, especially when you contemplate its significance, and realize that in the brotherhood of Christ we are all one, supporting one another. It is sublime.

I pray for your sympathy, for your faith and prayers, and above all, for the inspiration of the Lord, that what I may say may be of worth, of interest, and contributive to the advancement of God's work.

I have, on my mind at this time, but one message. I am going to say one appeal for this vast audience of leaders. I believe there is one great need in the Church which you presidencies of stakes, bishoprics of wards, presidencies of quorums, and officers in auxiliaries, can supply. I have in mind the need of more reverence in our houses of worship, better order and discipline in our classrooms, in quorum meetings and in auxiliary groups.

The more we try to cultivate the attributes of the Savior, the stronger we become in character and in spirituality, and those are the two great purposes of life, so to live that we may be susceptible to the inspiration of the Holy Ghost and to his guidance.

I do not know who it was who wrote many years ago that the whole purpose of life might be summed up in these words: "To subdue matter that we might realize the ideal."

When I first read that I thought

I could paraphrase it and say, "The whole purpose of life is to bring under subjection the animal passions, proclivities and tendencies, that we might realize the companionship, always, of God's Holy Spirit." I think that is the ideal. One chief purpose of life is to overcome evil tendencies, to govern our appetites, to control our passions—anger, hatred, jealousy, immorality. We have to overcome them; we have to subject them, conquer them, because God has said: "My spirit will not dwell in unclean tabernacles, nor will it always strive with man."

The principle of self-control lies at the basis of reverence and good order in classrooms. I do not know how to define reverence, but I do know how to classify or to place it as one of the objectives of nobility, indeed, one of the attributes of deity.

Love is the divinest attribute of the human soul. I am not so sure but sympathy is next to it,—sympathy for the afflicted, for our brethren and sisters and for suffering animals. That is a God-like virtue.

Kindness is also a sublime virtue. The first sentence in what is now known as the Psalm of Love is this: "Love suffereth long and is kind."

However, in my thought tonight, I am prompted to place reverence next to Love. Jesus mentioned it first in the Lord's prayer: "Our Father which art in heaven, hallowed be thy name. . . ." *Hallow—* to make holy—to hold in reverence.

When Jesus cleansed the temple, he was filled with reverent indignation because men were desecrating

◇Revised

his Father's house, selling doves and lambs to be offered as sacrifice. Money changers were there for the convenience of those who came from other countries, so they could give in local currency their temple contributions. Seemingly, in their own eyes, they were justified, but they were doing these things in the House of God. We are told that he overturned the money changers' tables, and said to the sellers of doves, "Take these things hence. Make not my Father's house a house of merchandise."

"Reverence," wrote Ruskin, "is the noblest state in which a man can live in the world. Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered or they will be foresworn in the day of trial."

Charles Jefferson, the author of "The Character of Jesus" writes: "Men in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life. They have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things."

You can tell a true soul of wit by the things of which he makes light. The best humorous writers avoid making light of religion, or of sacred things.

Jefferson continues: "One finds this lack of reverence even in the church. In every community there are those who treat the House of God as they treat a streetcar, entering it and leaving it when they please. Even habitual church attendants often surprise and shock one by their irreverent behavior in the House of Prayer. Those persons are not ignoramuses or barbarians; they are simply undeveloped in the virtue of reverence."

Our classrooms are sometimes places of boisterousness. Here is where we need good teachers. A teacher who can present a lesson interestingly will have good order, and when he or she finds students who are rebellious, flipping papers, paying no attention, stumbling, kicking one another, he or she may know that the lesson is not being properly presented. Perhaps it was not even properly prepared.

One of our mothers recently went to a Sunday School class to try to find out why her son was losing

interest. There was so much boisterousness, so much confusion, so much noise, that she felt heartsick; and as she arose to leave she said to the teacher: "I thought this was a Sunday School class, not a bedlam!"

I have said something about self-control, self-mastery, as being one of the fundamental purposes of life. You see it exemplified in the life of the Savior, on the Mount of Temptation, when he resisted the tempter, who said: "If thou be the Son of God, command that these stones be made bread," an appeal to his appetite: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"If thou be the Son of God," again strong in his taunting, "cast thyself down; for it is written"—he quotes scripture—"He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

"It is written," said the Savior, "Thou shalt not tempt the Lord thy God."

In the next temptation Satan is not taunting, but pleading, "All these things will I give thee," showing him the kingdoms of the world, "if thou wilt fall down and worship me."

That is a lesson of life. The tempter was foiled, taunting at first, strong in his assurance that he could tempt, but at last pleading, and finally banished. "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." And angels came and administered to him.

Now then, there is a lesson of life to us all. Satan tauntingly tempts us, and unless we resist and have a higher goal than the mere indulgence or gratification of the physical, we are going to weaken, and the tempter will gain strength.

The lesson of self-control should begin in childhood, in the home. Little children should have a sense of freedom to do as they wish up to a certain point. Beyond that point they cannot go, and that is when that freedom interferes with the rights, comfort or convenience of another member of the family.

I have told before about an incident that occurred in a zoo. It is simple, and some probably may think we should not go to the monkeys for lessons. I think they can teach us some. Sister McKay and I stood one day, I believe it was at San Diego, watching a mother mon-

key with a new born babe. She was guarding it, her quick eye watching the other monkeys in the cage; but the little babe was free to do just as it pleased, hopping around, weak in its infancy, getting hold of the bars, starting to climb. When it would reach a certain place, the mother would reach up and bring it back. When it got into a danger point, that mother instinctively guarded it and said, "Back this way." And then the babe was free again, but only within certain limits.

I said to Sister McKay, "There is a lesson of life in guiding children."

In the classrooms children should be taught, should be free to discuss, free to speak, free to participate in classwork, but no member of the class has the right to distract another student by jostling or making light and frivolous remarks. And I think in this Church, in the priesthood quorums and classes and in auxiliaries, teachers and superintendents ought not to permit it. Disorder injures the child who makes it. He should learn that when he is in society there are certain things which he cannot do with impunity. He cannot trespass upon the rights of his associates.

Let children learn this lesson in youth because when they get out in society and try to trespass against the law, they will feel the restraining hand and probably suffer punishment.

Good order in the classroom is essential to instill into the hearts and lives of young men and young women the principle of self-control. They want to talk and they want to whisper, but they cannot do it because it will disturb somebody else. Learn the power and lesson of self-mastery.

Reverence should be particularly manifest in sacrament meeting, in quorum meetings, in Sunday School, in M. I. A., in Primary, yes, and in Relief Society. This is a missionary Church. People come here for light and knowledge, for instruction, and they have a right to find it when they come.

The following extract from a letter that came to the First Presidency last week will illustrate my point:

"About one month ago two of your missionaries came to my door with a Book of Mormon. Since I am a Catholic, and a Catholic writer for our press, and since I am fully acquainted with Catholic doctrine and our Holy Bible, I at first refused the offer of the Book of Mormon.

They, however, persisted, and as I have permission to read other books, it being given me by my pastor since I am a writer, I finally took the book. Of course you might well guess what happened. Having been trained during my sixteen years as a Catholic to recognize the truth when I see, hear or read it, I could not very well fail to recognize also that the Book of Mormon is true. This was even more the case when they later brought what might be termed its companion book, The Doctrine and Covenants.

"Surely this is not the kindly, gentle Jesus, as most Catholics are taught to know him, but just as surely in the Doctrine and Covenants this is the voice of Jesus as he spoke to the Apostles, the Pharisees and scribes, and all the people during his three years of public ministry on earth. Consequently, I began taking instructions, and your missionaries came twice a week to hold cottage meetings.

"Then I was taken to some Church meetings over in Rodeo, three miles from here, and I must admit that each time I have returned home broken-hearted and mourning to myself, 'Oh, poor Jesus, surely you have made the most miserable failure in your life in trying to establish your Church anew with these people.'

"During the distribution of the bread and water I can discern no spirit of prayer or prayerful reception among the congregation. They are just as liable to be smiling and whispering together as not, scarcely discerning the body of the Lord."

"Your own defects to know,
Make use of every friend
and every foe."

On September 13 there came to my desk this letter from one of our stake workers:

"I refer to pronounced irreverence in our church services, with the noise, laughter and confusion that often accompanies such a condition. This is responsible for considerable criticism and dissatisfaction and results in absenting many members from the meetings. Our home, stake missionaries, are seriously handicapped in their work as many fear to bring investigators to our meetings while this condition of irreverence prevails.

"The trouble is often intensified by reason of frivolous remarks by speakers on the stand, and outbursts

of laughter from the audience, in which the children feel free to participate. This is a sad admission in connection with the true Church of Jesus Christ.

"Irreverence in God's house is not conducive to the best interests of the sacrament administration and God must be displeased with the insincerity of his children who partake of the sacred emblems carelessly, devoid of reverence that should characterize true worship."

I should like to say here that my observation leads me to believe that we have made a wonderful step toward improving this condition. I have not been in a house of worship, either in Sunday School or in sacrament meeting, where the order during the administering of the sacrament has not been just as perfect as it is at this moment in this building. A baby's voice, perhaps, somewhere, but God is not displeased with a baby's voice, when the parents and others are reverently thinking of the covenants they are making. However, the writer of this letter seems to have had a different experience.

I plead with you to develop this Christ-like attribute of reverence in our houses of worship and better discipline in our classrooms. And I believe that you brethren can lead in it.

I remember in 1923, attending a conference at Burnley, Liverpool Conference. Brothers and sisters came from various parts of the district, and happy to see one another as you missionaries know they are, shaking hands, members of the Church happy to see the elders, shaking hands with them, and the elders joining in social greetings.

The meeting was held on the third floor of a public hall. In the adjoining room the sisters were preparing the lunch. We could hear the rattle of tin pans and of other receptacles. Ten o'clock came and there was still noise. It was fully five minutes before there was order.

Six months from that time when we held a meeting with the elders in that district, prior to the opening of the conference, we said; "Brethren, the Lord is not displeased with our greetings, expressions of love and brotherhood, but he is displeased with the irreverent attitude, and we have some choice people, strangers who are not used to this free intercourse of greetings so characteristic of Latter-day Saint

meetings. So tomorrow morning, after you have greeted your friends from various places, without any announcement, at seven minutes to ten o'clock, you quietly take your seats. Do not say a word. You just go to your assigned places."

They did so and at four minutes to ten o'clock every member of that district in attendance at the conference, following the example of the missionaries, was in his or her seat, and there was order even before the hour of opening arrived.

It is said that "Where two or three are gathered in my name, there will I be to bless them," and I tell you when he is present we should be reverent.

Someone said if Shakespeare were to enter this hall tonight, we should all stand up to greet him, but if Christ entered, we shall fall on our knees and worship him.

God bless you, brethren, as leaders in Israel, as guides to youth, to increase your influence with those among whom you labor. The Lord help us to sanctify our houses of worship, that our chapels may be indeed sacred places in which we meet to worship God, I pray, in the name of Jesus Christ. Amen.

FOR whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealth with you as with sons; for what son is he whom the father chasteneth not?

Furthermore we have had fathers of our flesh which correct us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?

—Hebrews 12:6, 7, 9.

FOR God is not the author of confusion, but of peace, as in all churches of the saints.

Let all things be done decently and in order.

I Corinthians 14:33, 40.

IT has been said that good books are the best safeguards from evil, but bad books are like intoxicating drinks; they furnish neither nourishment nor medicine. So select your books with care. Choose them as you would your friends—for enduring qualities.

HAWAIIAN MISSION CLOSES CENTENNIAL YEAR

"All Happiness is on the Lord's Side"

PRESIDENT George Q. Cannon, one of the leaders of the Sunday School movement in the Church, arrived in Hawaii as a young elder with the first group of Latter-day Saint missionaries on the islands in December, 1850. In August, 1950, with President George Albert Smith among them, the islanders celebrated the centennial of this historic arrival. In dramatic and colorful fashion, the history of the building of God's kingdom among the Polynesians was reviewed.

George Q. Cannon was the first to take the gospel to the Hawaiian people after initial attempts to convert white people on the islands were not fruitful. He was instrumental in getting the Book of Mormon translated into Hawaiian and published. He was given an affectionate Hawaiian welcome when he returned in 1900 for the Golden Jubilee. That his name is still revered was evident at the centennial celebration this summer.

By music, the spoken word, dramatics, and above all by the deep sincerity of their welcome, the Hawaiian saints demonstrated their gratitude for what God's Church has done among them in a century.

They were delighted to have President Smith with them, together with Elder Henry D. Moyle, of the Council of the Twelve, and scores of other visitors from the mainland. By his kind, gentle, and benevolent response to their hospitality, President Smith reciprocated the love the Hawaiian saints had for him.

Speaking vigorously, he urged the



PRESIDENT GEORGE ALBERT SMITH

Wearing a lei of one hundred orchids presented to him at the meeting in the Oahu Stake Tabernacle.

Photo by Abe Makiia, Hilo, Hawaii

people to keep the commandments of the Lord and receive the benefits from so living. "All of God's commandments are intended to make us happy and keep us in the path of righteousness," he told a throng of 3,000 assembled in the Oahu Stake Tabernacle, Honolulu, on August 13, 1950.

Recalling a story of his grandfather's, President George Albert Smith pointed out that a line exists between the Lord's territory and the Devil's. "When you stay on the Lord's side, you are all right, and the Devil cannot touch you. All happiness is on the Lord's side. If you go to the Devil's side, you are in his power," he declared.

The hundred years of Mormonism in Hawaii was reviewed in pageant form by a cast of hundreds. In a realistic outdoor setting audiences saw depicted the preparation of the islands for the gospel and the main scenes of the one hundred years the Church has been in the islands.

Principal scenes were: the coming of the first missionaries; the settlement of Palawai on Lanai; the Book of Mormon in Hawaiian; the recall of the missionaries; Walter Murray Gibson; the disbanding of Palawai and the founding of Laie; the administration of President Samuel E. Woolley; the jubilee in 1900; the erection of the Hawaiian Temple; the organization of the Oahu Stake; the reopening of the Japanese Mission; and a glimpse into the scope of present Church activities. The cen-

(Concluded on page 8)

THE SUNDAY SCHOOL GENERAL BOARD WELCOMES NEW MEMBERS

James L. Barker—Reed H. Bradford—Evalyn Darger



JAMES L. BARKER

THREE new members of the general board (one of them a former member) of the Deseret Sunday School Union have been announced by the general superintendency. They are: James L. Barker, recently released as president of the French Mission; Reed H. Bradford, Brigham Young University faculty member; and Evalyn Darger, writer-teacher and member of Emigration Stake Sunday School board.

They were sustained at the meeting of the board Tuesday, October 31, 1950.

Elder Barker is a well-known Sunday School leader. He was first called to the general board in 1927, when President David O. McKay was general superintendent. He was released in 1946 to preside over the French Mission. He previously had been president of the Argentine Mission of the Church (1942-44).

James L. Barker, listed in *Who's Who In America* as an eminent

phonetician, has for years been a student of early Christianity and of the apostasy. His book, *Protestors of Christendom* treats these and related subjects.

Born in Ogden, Elder Barker was graduated from University of Utah, and later studied at University of Neuchatel (Switzerland), Institute Catholique, and College de France. In 1906 he married Kate Montgomery. They have had three children: Dr. Nancy Montgomery Barker (deceased), Margaret Montgomery Barker (wife of Dr. Albert O. Mitchell, member of the Y.M.M.I.A. general board), and James Louis Montgomery Barker.

Mrs. Barker is a former member of the general presidency of the Relief Society.

An active Sunday School worker in Ogden, Elder Barker there also taught at Ogden High (1904-06). Then he was chairman of the Department of Modern Languages at Brigham Young University (1907-13). He was president of Weber Normal College at Ogden during 1914-17. From 1917 to 1946, Elder Barker was head of the Department of Modern Languages at University of Utah. He has written a number of texts on phonetics.

Elder Bradford has been a Church stalwart since he served as counselor in the presidency of his Deacons' Quorum in Palmyra Stake in his native Spanish Fork, Utah. A son of Pleasant Jones and Jane Howard Bradford, he was born April 10, 1912. In the Spanish Fork Second Ward he served as Sunday School teacher



REED H. BRADFORD

(1929-32) and as superintendent (1935-37). He labored in the German-Austrian Mission during 1932-35. He was a Sunday School teacher in Cambridge Branch in Boston during 1942, and since 1947 he has taught in the Wymount Branch of East Provo Stake.

Elder Bradford was graduated from Brigham Young University in 1937, and received his M.A. degree at Louisiana State University in 1939. Harvard University conferred a Ph. D. degree upon him in 1946. He was associate professor of sociology at University of West Virginia during 1942-43 and 1945-46. He served in the armed forces during 1943-45 and did research work for the United States Army, in Germany in 1948.

Memberships in American Sociological Society, Rural Sociological Society, and Family Life Association are held by Elder Bradford. He is married to the former Shirley Aamodt. They have two children,



EVALYN DARGER

Mary Constance, two, and Sharon Ruth, five months.

Evalyn Darger is the youngest member of the general board, and one of the youngest in history. She is only twenty-four. But she is well experienced in Church work, teaching, writing, and in holding positions of leadership.

Sister Darger was born in Salt Lake City, a daughter of the Perry Stanford (deceased) and Eva Williams Darger. She is a granddaughter of the late Clarissa Smith Williams, former general president of the Relief Society.

Evalyn was graduated from the University of Utah in 1947 with a major in education. While at the University she was president of Chi Omega Fraternity and of the Associated Women Students. She was

elected to Mortar Board and the Beehive Society, highest honor society for student leadership.

Following her graduation, the new board member was Kindergarten teacher at Uintah School. For the past two years she has been special features writer for the *Deseret News*.

Teaching in the Junior Sunday Schools of Twenty-seventh and East Twenty-seventh wards in Salt Lake City and serving as a member of Emigration Stake Board have also contributed toward bringing Sister Darger to the general board eminent-ly qualified.

The general board welcomes its newest members to its ranks. It wishes for them every blessing in assignments ahead.

HAWAIIAN MISSION CLOSES CENTENNIAL YEAR

(Concluded from page 6)

tenial chorus provided stirring musical accompaniment in both the English and Hawaiian languages.

The Church has always encouraged its Hawaiian members to preserve their fine Hawaiian traditions in music and other forms of expression. At hukilau (fishing, feast and program) at Laie; at a "Night in Hawaii" in Honolulu; at a program on the Island of Maui; at several Luau's (native feasts), all the best in Hawaiian singing and dancing was demonstrated.

The colorful beauty of the island paradise was displayed to good advantage at a reception and flower

show given for President Smith and the other visitors; at Relief Society bazaars on Maui and Oahu, and the "holoku" ball presented as the main social event of the celebrations.

President Ralph E. Woolley of the Oahu Stake, who is also President of the Hawaiian Temple, worked in close harmony with President Edward L. Clissold of the Hawaiian Mission in planning the celebrations.

Hawaii is a real melting pot. Its citizens, though loyal Americans, are descended from races scattered throughout the Pacific. Elder Henry D. Moyle set the keynote for the beginning of the second century of the

Church in Hawaii. He indicated that the time has arrived for the saints in Hawaii to begin sharing the gospel with the people of the homelands of their fathers.

So as the second century of the restored gospel begins for the Hawaiians, they are sharing it with Samoans, Japanese, Chinese, and others. Hawaiians of Filipino, Korean, and other origins look for the day when they too might go to the lands of their parents birth with the truths they have learned in Hawaii. Members of the House of Israel will continue to be found as the gospel goes forward to every nation.

—Wallace G. Bennett

BOOK REVIEW

A New Book of Meditations by Toyohiko Kagawa, Harper & Brothers, 1950, 101 pages, Price \$1.25.

THIS small volume contains 101 meditations, in length not to exceed one page each. In form and content they partake, more or less, of the nature of a psalm or a brief editorial. The reader is cited to a brief scriptural passage at the end of each meditation. These suggested readings indicate the source of an inspiration relating to the spiritual life of a devout Christian.

This book is supplementary to the author's "Meditations on the Cross," published some years ago. It embodies his more mature thinking in-

duced by his riper mind and concentration of mental effort, favored by blindness. In this particular his career is like that of John Milton, whose greatest fame rests upon works produced as he sat in darkness while his creative imagination and poetic genius played upon the experiences of a very active life of varied and significant experiences.

Kagawa introduces himself thus:

"Since the loss of my eyesight I have been as if I had found a new vocation by having arrived at the sacred precinct."
(Joshua 1:9)

The nature of these Meditations may best be illustrated by a few brief quotations:

No. 56—LOVE AND ECONOMY

"It is an error to think that economics deals only with material things. True economics must consider the purposes of life and regard matter as something meaningful. Economics is the art of living." (Hebrews 13:1-3.)

No. 63—LOVE AND LABOR

"Reconstruct with love. Purify with love. Love is the eternal revolutionist."
(1 John 4:12.)

No. 91—MORE THAN VIOLENCE

"Force does not convert the wrongdoer; only repentance and spiritual growth avail for that. In the individual life, nonresisting love is now generally admitted to be a moral influence." (Romans 12:20.)

It is well for all men and women to devote a little time each day to quiet meditation on spiritual values. Dr. Kagawa has given us an excellent example of means of securing such values.—Milton Bennion

EASTER PROGRAM

Senior-Junior Sunday School

SENIOR SUNDAY SCHOOL

Devotional prelude

Opening song: "We'll Sing All Hail to Jesus' Name," (first three verses)
No. 107, *Deseret Sunday School Songs*.
No. 218, *Hymns, Church of Jesus Christ of Latter-day Saints*.

Prayer

Sacrament song: "In Remembrance of Thy Suffering,"
No. 45, *Deseret Sunday School Songs*.
No. 258, *Hymns*.

Sacrament Service

Song by congregation: "Easter Morning,"
No. 250, *Deseret Sunday School Songs*.

Retold story: The Story of the Risen Lord
*(Selected passages from *Jesus the Christ*, by Elder James E. Talmage.)

1. Christ is Risen (pp. 678-685)*
Solo: "Christ the Lord is Risen Today," No. 10, *Hymns*.
2. Christ and the Two Disciples (pp. 685-686)*

Song by congregation: "Behold, 'Tis Eventide,"
No. 13, *Deseret Sunday School Songs*.
No. 2, *Hymns*.

3. The Lord Appears to the Disciples (pp. 687-689)*
4. At the Sea of Galilee (pp. 691-693)*
5. The Ascension (pp. 695-697)*
Solo: "In My Father's House Are Many Mansions,"
6. Appearance to the Nephites (pp. 722, 724-725, 729-730)*
7. The First Vision (pp. 760-761)*
8. In the Kirtland Temple (pp. 773-774)*

Song by congregation: "I Know That My Redeemer Lives,"
No. 272, *Deseret Sunday School Songs*.
No. 95, *Hymns*.

Benediction

Note: The retold story may be related by one speaker, or by several.

JUNIOR SUNDAY SCHOOL

Devotional prelude

Opening song: "A Prayer," page 27, *Little Stories in Song*.

Prayer

Song: "A Sacramental Song," page 2, *Little Stories in Song*.

Sacrament service

Retold Easter story: "Jesus Awakens

from Death,"¹ pp. 150, 152-155,

Life Lessons for Little Ones.¹

(This retold Easter story, given by one of the teachers, will take the place of the two-and-one-half minute talks. Following this story the children will go to their regular classes.)

Closing song: "My Easter song," page 12, *Little Stories in Song*.²

Benediction

*If *Little Stories in Song* is not available there are suitable songs in the Junior Sunday School lesson manuals.

JESUS AWAKENS FROM DEATH

There was once a good man who finished a very difficult piece of work. It was work God gave him to do long before we came to this earth. It was to teach us to be happy and to show us the way back to God. It was the hardest work anybody knows about. He suffered pain and bled and died to do this work. But he did it and he did it for us. This man was Jesus.

When Jesus was crucified his mother and friends were sad and they took his body and placed it in a tomb or grave of rock. We are happy today as we speak of him, because there is a surprise for us. Jesus has awakened again. His spirit has come back to his body. He is able to see, to talk and to walk as other men do. And why did all this

happen? Jesus was the Son of God. He had a special work to do. He was a light in the darkness to show us the way, that was his work. God, our Father sent him to earth to teach all people the way back to him.

When he awakened from the sleep of death, he did it to show all people that such a thing could be and would be for them. He had told his dearest friends that he would awaken after death but they had not understood what he meant. Most folks need to be shown the way to go, as well as to be told the way. So in our story today, we see Jesus, as a light showing us all the way.

Jesus awakened at this very time of the year, the awakening time. This is the time when little flowers are waking from their long winter's sleep. The grasses and the trees are waking up. Mother Nature is calling to them. The raindrops tap on their brown houses telling them to rouse their sleepy heads and the great round sun beckons to them to come out to enjoy his shining rays of light.

It was on Friday that Jesus died and was buried. The next day, Saturday, was the Sabbath to the Jews. On the Sabbath day they did not work. That day was God's holy day.

There were three women, each one named Mary, who wished to do some work for Jesus. It was too late to do it on Friday night and they could not do it on the Sabbath, so they had to wait until Sunday morning. They were so anxious to do this work for Jesus that they came to his tomb on Sunday morning before it was light. This was the work they were thinking to do. They wished to put some sweet smelling perfume on Jesus' head and on his body. They wanted to tenderly lay him away the very best they could.

As they hurried to his tomb, they said to each other, "Who will roll away the great stone from the door of the tomb?" You remember that a large stone had been placed tight against the opening to this cave of stone.

But they didn't even need to think about this because the stone was already rolled away. An angel had come from heaven. He had rolled it away and sat upon it. His clothes were pure white and his face was shining bright like the sun.

When he did this the soldier

guards were so afraid that they fell to the ground. After they became brave enough they arose and fled. So, by the time the three Marys came, there was no stone by the door, nor were there any soldiers to tell them that they could not come near Jesus' body.

When the three Marys saw that the great stone had been rolled away and that an angel was there, they too were afraid.

But the angel said to them, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen (has awakened) from the dead, as he said. (As he told you.) Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead. Behold he goeth before you (he has already gone) into Galilee; there shall ye see him: lo, I have told you."

The three Marys looked into the stone cave which was Jesus' tomb. He was gone. Only part of his burial clothes remained.

It seems that perhaps two of the three Marys ran to tell what the angel had said. But they did not understand what the angel had meant when he said, "He is risen." So they said to Peter and John, "Come, see, they have taken our Jesus away."

Peter and John came to the tomb and looked, but they saw only part of his clothing. They did not understand that Jesus was to awaken again. So they went to their homes.

There was one Mary, however, who did not leave the tomb. She stood looking inside and weeping. As she turned, she saw Jesus, but she did not know him. He said, "Woman, why weepest thou? Who seekest thou?" (For whom are you looking?)

And Mary, thinking she was speaking to the gardener said, "Sir, if thou have borne him hence, tell me where thou hast laid him." (Sir, if you have taken him away, tell me where you have laid him.)

Jesus said, "Mary."

When he said her name, she knew him. Crying, "Master," she ran to him, but he gently said, "Touch Me not; for I am not yet ascended to My Father; but go to My brethren and say unto them, I ascend unto My Father and your Father; and to My God and your God."

Mary could see for herself that this was Jesus and that he had awakened from death. I wonder if you can understand what he told her? It was this. He said, "I am going to live in heaven with God, My Father and your Father. Go tell my friends that I have awakened and that I am going home to live with My God and your God."

Mary did not quite understand the beautiful lesson Jesus was trying to tell her. But she learned it later on. It was the same message he is trying to tell us. Listen, here it is.

Dear girl, dear boy,
Be full of joy,
For both of you
Will awaken too
Someday.

When Mary went home, her heart sang with joy, for she had seen her beloved Jesus again. This happy day was the first Easter Sunday.

Archibald F. Bennett, *Chairman*
A. William Lund
Claribel W. Aldous

THE QUESTION

By Elizabeth Hill Boswell

WOULD we know Jesus Christ today
If he came as a wandering Jew,
An outcast of a despised race
Followed by a motley crew?

If we didn't know our Saviour had
lived
And saw a man, poorly shod,
A bearded man saying, "I'm your
Christ,
The Son of your Living God."

Would we leave our homes, our
wealth, our friends
To go with that motley crew,
Or would we smile in a wise sort of
way
As the worldly are wont to do?

Jesus the Christ, the Son of our God,
Came on foot and alone,
A bearded man, a man poorly shod,
Would you and I have known?

AND I heard a voice from the
Father saying: Yea, the words of
my Beloved are true and faithful.
He that endureth to the end, the
same shall be saved.

—2 Nephi 31:15.

EFFECTIVE TEACHING— A DISTINCTIVE WORK

Good Tidings to All People

IN THE Teacher's Supplement you will find a suggested objective for each of the lessons for March 1951. Every teacher should, of course, have an objective. If the one suggested does not meet the purpose, as you have planned, then each teacher should formulate an objective.

Be sure that your objective gives direction and has purpose. Teaching without purpose is usually unprofitable and boring.

In your classes incidents and experiences are always interesting. The author of the manual presents lesson nine in a very appealing way. If supplemental material is needed, one or two of the stories given by Dr. Howard R. Driggs, commencing on page 29 of his book, *The Master's Art*, may be used. If that book is not available other good stories may be selected. Excellent stories may be taken from the life of Abraham Lincoln. Incidents of doing more than is expected may be found in every community. Talk with early settlers. An excellent opportunity will be given in these lessons to show the greatness of Jesus as a teacher.

Teachers will, of course, study carefully the Teacher's Supplement. This applies to all lessons. Chapter 10 of the manual furnishes material for a discussion of the basic principles of true religion. What a world of thought is connoted by the word, "Father." Try to aid the learner really to feel the nearness of our Heavenly Father. Let the truth that God lives enter the heart of a young person, and he or she has gone a long way on the road to salvation. The noblest and greatest of all

achievements is to find and keep the "power of the Holy Ghost" by which we "may know the truth of all things." The inspirational presentation of this lesson will do much to create faith in a Living God, and guide the student "into the spirit of true worship." Hypocrisy should find no place in the life of a true Latter-day Saint. (See Moroni Chapter 10 in the Book of Mormon.)

Religion must be felt. Words cannot describe many of the deepest and sweetest feelings of life. "With a living testimony of the truth in his soul, the teacher, like a magnet, radiates a silent yet powerful influence into the souls of all who come in contact with his teachings."

This group of lessons presents a fine opportunity to teach one of the distinguishing features of the gospel as taught by the Latter-day Saint Church; the relationship of the human family to God the Father and to our Savior. (See Col. 1:12-19.) We do give "thanks unto the Father which hath made us meet (worthy) to be partakers of the inheritance of the Saints in light." This is the Holy Ghost." (1 Cor. 12:3.) If we once recognize and feel the true relationship which exists between us and our Father in heaven and His Son Jesus, we shall then have truly succeeded in finding happiness. "Men are that they might have joy."

Jesus always taught that it was the inward self or heart that counted most. He tried to impress on his followers that repentance and the clean life were the things which determined the real spiritual values. Nevertheless, in his Church recognition has always been given to righteous efforts for physical well-being. Effort should be made to teach

relative values. Chapter 11 gives material for a study of true values. Notable examples may be found in the Book of Mormon of men who chose correctly. The student immediately thinks of Nephi, the son of Lehi, and King Benjamin. Incidents from the lives of these two men could be related. They are very stimulating.

The material for the last Sunday in March provides for a wonderful lesson. It continues the subject discussed in the previous chapter. The lesson should give the student an awakened and compelling desire to "serve his fellow men." Many illustrations may be found in the work of our servicemen who have returned from military duty and immediately indicated their desires to fill missions. They can see the difference between being trained to kill people in ruthless and terrible wars and being trained and sent out to call people to repentance. The one service kills and destroys, the other blesses and saves.

No higher service can be rendered than to take the message of peace, found in the gospel, to the nations of the world. The people need Jesus today more than they need anything else.

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7.)

Point out the opportunities in the Church to cultivate unselfishness through service for others. Missionary work and welfare work are two outstanding examples.

—Don B. Colton

What It Means to be a Latter-day Saint

"The greatest principle at work in the world today is not that of "being" but "becoming."

—Mrs. Bonaro Overstreet

THE great objective of this class is to "help boys and girls become Latter-day Saints in the fullest and truest sense of that term." The 1951 course of study charges each teacher with a five-part objective. These lessons have been written to:

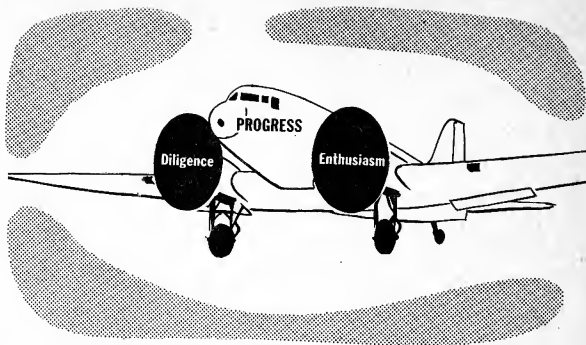
1. Teach boys and girls what it means to be a Latter-day Saint.
2. To introduce, in a simple manner, many principles of the gospel.
3. To help the child understand that he is a member of a church of which Jesus is the head.
4. To suggest how one who loves Jesus should act.
5. To build testimonies.

No lesson should ever be given in this department unless it can take a step toward helping an eight or nine year old boy or girl become a Latter-day Saint. No teacher of this department should be content with just "being" as she is, but of "becoming" a force for good in helping to determine what the members of her class will "become."

To accomplish the aims of such a course of study calls for grave responsibility. Many, many contributing factors enter into our degree of success or failure in teaching. There is one requisite so greatly lacking in many religious teachers that it may be well to use a little space for it here.

Enthusiasm for the Work

It was Emerson who said, "Nothing great was ever achieved without enthusiasm. Enthusiasm is one qualification without which we cannot



TWIN PROPELLERS

hope to succeed. Enthusiasm is an interesting word. It comes from Greek roots that mean "divine possession or inspiration." The dictionary defines it as "eagerness in behalf of a cause; warmth and devotion to a subject; the fervor of high-minded impulses."

Carl E. Holmes gives to teachers a very worth-while quotation of enthusiasm.

"Halfheartedness, lukewarmness, and indifference are common faults. It is not until we put enthusiasm into our work that things begin to happen. Love of teaching grows when we tackle it with enthusiasm. Enthusiasm shows that we believe in what we are doing and that we enjoy it. Enthusiasm kills monotony, speeds up the work and reduces fatigue. No matter how hard or demanding the job is, enthusiasm will make it easier."

"Enthusiasm is an ever-living elixir of faith and hope which recharges the body and develops a radiant and dynamic personality. All who come in contact with such a personality

are affected and many are moved to greater efforts. Enthusiasm is loyalty to a cause, faith in action and when properly directed and controlled is the best means to overcome obstacles. Diligence and enthusiasm are the twin propellers of the ship of progress.

"Nearly all men who have achieved prodigiously have had abundant enthusiasm and knew how to use it to get co-operation and sweep opposition aside. No great movement was ever carried through without enthusiasm. Enthusiasm has been described as God within us, stirring us to greater effort, illuminating our task and making work a joy. 'No profit grows where no pleasure is taken.' (Shakespeare)

"Enthusiasm can be developed through interest, imagination, confidence and a desire to serve."

Let us enthusiastically attack each Sunday's lesson that it may help our boys and girls "become Latter-day Saints in the fullest and truest sense of that term."—Lucy G. Sperry

(See page 16)

ANOTHER year has dawned,
And with it comes the task
Of doing bigger better things
Than were done in the last.

The New Year! All my own!
Its future I must mold
The fate of it is in my hand—
A bit of finest gold.

This bright New Year is mine
To use as I see fit;
To make this year a big success,
I must do each day my bit.
—Darrell Shamblin in "Boys Today."

HERE I STAND A LIFE OF MARTIN LUTHER

Book Review

Here I Stand, A Life of Martin Luther, by Roland H. Bainton, Titus Street professor of ecclesiastical history. Yale Divinity School. Abingdon—Cokesbury Press, Nashville, Tenn. Religious Book Club Edition 1950, 422 pages, \$4.75.

THE age-old conflict between youth and their elders is well illustrated in the early life of Martin Luther. At age seventeen, without the consent of his parents, he applied for admission to membership in the Augustinian monastic order. For this he was vigorously denounced and disowned by his father. Martin's motive was to insure his own salvation by practise of good works as prescribed by the Christian church. This included a pilgrimage to Rome. He was greatly shocked by the lavish living and moral corruption at the headquarters of the church. He hoped, however, to have a part in bringing about reforms that would eliminate these evils. Concerning his good works he wrote:

"I was a good monk, and I kept the rule of my order so strictly that I may say that if ever a monk got to heaven by his monkery it was I. All my brothers in the monastery who knew me will bear me out. If I had kept on any longer I should have killed myself with vigils, prayers, reading and other works." (Page 45.)

He was not satisfied with mere observance of the customary vows of poverty, chastity, and obedience, and even prolonged fastings, in which he often indulged. He did

not object to prayers or other means of relieving the dead from the pangs of purgatory, but he could not tolerate the practice of financing the church at Rome by the sale of indulgences to sin. Relics of the saints were elaborately duplicated and distributed from Rome to the churches in Germany and elsewhere.

"Popes frequently specified precisely how much benefit could be derived from viewing each holy bone. Every relic of the saints at Halle, for example, was endowed by Pope Leo X with an indulgence for the reduction of purgatory by four thousand years." (Page 47.)

In his attempted reforms, Luther had very little support from fellow monks. Few were willing to risk being burned at the stake. Some of the civil authorities were less timid. This enabled Luther to get a hearing at Leipzig University. There he carried on a debate with Catholic professors and other clergy which lasted eighteen days, most of the time running into half of the night. Much of the arguments had to do with interpretation of the scriptures from the Old Testament in Hebrew, the New Testament in Greek, and the Latin translation in common use by the clergy of the church. In this field Luther's scholarship served him well. Melancthon and Erasmus, humanistic scholars, were won to Luther's side of the argument, as were many of the university students. The audience grew to a thousand or more. The students sometimes indulged in riots to the embarrassment of Luther and the civil authorities.

The author tells the story, at some length, of how the civil authorities of Saxony protected Luther, and forestalled the necessity of his going to Rome for trial as a heretic. As a result he was summoned before the Emperor at the Diet of Worms. By his skilful, diplomatic procedure in replying to questions Luther was able to get an extended hearing before the Emperor and the assembly. In this he was following the pattern of Paul before Festus with the expectation, however, of paying the death penalty more promptly than did Paul; and that by the torch instead of by the cross. He was pronounced guilty.

Since he was under safe conduct on authority of the Emperor, he was entitled to return to Wittenberg under direction of an Imperial guard. On arrival there, however, he could at once be arrested and sentenced to be burned at the stake. The guard was to travel all night with their charge. The Elector of Saxony and other friends arranged a ruse to capture Luther in the middle of the night and convey him by a secret route to Wartburg Castle where he might be held in hiding indefinitely. This is called the period of captivity, likened to the Babylonian captivity of Ancient Israel. There he began his translation of the Bible. He spent much time out-of-doors in the sun and storm dressed like a ruffian, grew a substantial but unkempt beard; when he broke loose from captivity, and returned on a visit to Wittenberg, even his mother did not recognize him. From then on he kept in close touch with his co-workers in the cause of reforming and defend-

ing the independence of the church in Germany. In the meantime, however, he had another, but shorter term of captivity.

Luther's Marriage

He advised his fellow monks and nuns to marry, but at that time, with no thought of following his own advice. He was "too old" (thirty-two) and too busy finding young husbands for the nuns. One of these, an "old maid" (twenty-six), was more particular than the others. Having failed to find her a husband that she would accept, on suggestion of friends he decided to marry her himself, this had been her idea too. The wedding was celebrated with public ceremonies. (Page 289.)

During the next twelve years she bore six children to this monk-father. They added, by adoption, four orphans, and to help make a living they took in student boarders enough to make a household of twenty-five. Martin had faith that the Lord would provide and he put his trust in Him.

His adorable wife, however, was impressed with the doctrine of James, "faith without works is dead." The author of this book dedicates it to her—Katherine von Bora—and entitles the chapter which relates the story of her life with Martin Luther, "The School for Character."

Katherine turned out to be a wonderful helpmate. She cleaned the house, prepared the meals, cultivated the soil and raised, with the assistance of her husband, more than a dozen varieties of vegetables and fruits. She provided eggs, dairy products, and meat from the barnyard, from which she also fertilized the garden. She provided five kinds of fish from her fish pond, and in later years she managed their farm at Zoltdorf.

Concerning all this her worshipful husband wrote: "My lord, Katie greets you. She plants our fields, pastures and sells cows, et cetera." A letter addressed to her at Zoltdorf read thus: "To my beloved wife Katherine, Mrs. Dr. Luther, Mistress of the pig market, Lady of Zoltdorf, and whatsoever other titles may befit thy Grace." (Page 292.)

The Church Service—Music (Pages 340-347.)

"Experience proves that next to the Word of God only music deserves to be extolled as the mistress and governess of the feelings of the human heart." (Page 341.)

Preaching—(Pages 348-358.)

Luther often mixed humor and wisdom; for instance, "The Holy Spirit declares that there are three wonders: when brothers agree, when neighbors love each other, and when a man and his wife are at one. When I see a pair like that, I am as glad as if I were in a garden of roses. It is rare." (Page 352.)

Preaching on the Nativity

"I think, myself, if Joseph and Mary had realized that her time was so close she might, perhaps, have been left in Nazareth. And now think what she could use for swaddling clothes—some garments she could spare, perhaps her veil—certainly not Joseph's breeches, which are now on exhibition at Aschen." (Among the sacred relics for sight of which the church charged a fee.) (Page 354.) Other samples reproduced are on Jona and Prayer. Luther was against long sermons. He favored Pastoral Counseling, largely individual, as a means of developing faith.

Many-Sided Interests

Martin Luther is noteworthy for the variety of his native endowments and his many-sided interests—theologian, moralist, poet, musician, agriculturist, industrialist, educator, humorist, and family man, to name only samples of his interests and activities. He wrote on vocations, economics and politics. As to vocations his scale of values was "Agriculture in highest esteem, handicraft next, and last of all commerce." (Page 236.)

On economics he made these significant remarks: "The only way to make money is to work. Monastic idleness is a stench. . . . Begging should be abolished. Those who cannot protect themselves should be maintained by the community and the rest should work (physically and/or mentally). There is but one exception. The aged with available funds may loan at interest five per cent or less, depending on the success of the enterprise." (Page 237.)

In politics he followed Paul and Augustine, with emphasis upon the thirteenth chapter of Paul's epistle to the Romans. In the relations of church and state "the unifying factor is the attitude of Christian love." (Page 240.)

"The Old Testament slaughter of the ungodly is not to be imitated." (Page 262.)

Unfortunately, in the last years of his life he departed somewhat from this standard. During his last sixteen years he was "racked with disease," and discouraged. Political troubles multiplied. Melancthon wrote decisions on politics. Luther signed some of them with hesitation, regrets, and reservations. When there "came a request from the Count of Mansfeld for a mediator in a dispute, Melancthon was too ill to go. Luther was too ill to live. He went, reconciled the counts, and died on the way home." (Page 383.)

Some of Luther's Major Contributions

He stimulated reforms within the Roman Catholic church, led by the Society of Jesus (Jesuits), and reforms in the church in Britain after Henry the VIII's breaking politically with the authority of the Pope, e. g., George Fox, John Milton, the Wesley's and others; Luther's influence is strong in the Churches of northern Europe, and in America.

His greatest literary work was the translation of the Bible. In this he practically created the German language as it came into general use among the people. This work is in some ways comparable to the "King James" translation of the Bible for English readers. (This was, in fact, largely a revision of Tyndale's Bible); "Also like unto the prayer book of Cranmer, . . . and for sheer richness and exuberance of vocabulary and mastery of style he is to be compared only with Shakespeare." (Page 384.)

Conclusion

Martin Luther was noted for his remarkable sense of humor, his superior courage and will power, and his devotion to his calling as scholar, teacher, and preacher. The author ends the book with Luther's famous declaration before the Diet of Worms that condemned him: "Here I stand, I cannot do otherwise, God help me, Amen."

This volume is a work of art. It contains more than one hundred reproductions of rare woodcuts and engravings illustrating events and personalities of the sixteenth century as related to the life of Luther. The printing is easy to read, the paper of superior quality, and price very reasonable in consideration of current costs of publishing and the great amount of scholarly work required to produce the manuscript

—Milton Bennion

Living With Great Minds

Through Memorization

For the Month of March

Sunday Morning in the Nursery

For water pure and food so good
We thank our Heavenly Father.

—Manual, page 106.

Spiritual Growth in the Kindergarten

Children, obey your parents in all things: for this is well pleasing unto the Lord.—Colossians 3:20.

Learning, Loving, Living

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

—Matthew 6:9-13.

What It Means to be a Latter-day Saint

Blessed are the peacemakers: for they shall be called the children of God.—Matthew 5:9

The Life of Christ

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

—Ecclesiastes 12:1.

The Church of Jesus Christ in Ancient Times

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.—Matthew 11:28-30.

The Restored Church at Work

Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

—Doctrine and Covenants 86:10.

Saviors on Mount Zion

A good name is rather to be chosen than great riches and loving favour rather than silver and gold. . .

—Proverbs 22:1.

Good Tidings to All People

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

—Hebrew 1:8-9

Principles and Practice of Genealogy

If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from him and drawing towards the devil.

A man is saved no faster than he gains knowledge, for if he does not gain knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God.—*Documentary History of the Church*, Vol. 4, page 488.

Parent and Child in the Latter-day Saint Home

Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.—Proverbs 17:1.

Teachings of the Book of Mormon

Teach them that redemption cometh through Christ the Lord, who is the very Eternal Father. Amen.

—Mosiah 16:15.

YEA, and all the earth shall see the salvation of the Lord, saith the prophet; every nation, kindred, tongue and people shall be blessed.

—I Nephi 19:17.



The Life of Christ

COMMON is the story of the doctor who died young because he failed to make application in his own life of the counsel he had given his patients. The world is full of people who know all the rules, and yet neglect to apply them in everyday living. Likewise facts, dates, even interesting stories recounted by a Sunday School teacher on a Sabbath morning are of small consequence unless they are given meaning in the lives of his students.

Today great stress is laid on audiovisual aids and associated tools to add "punch" and interest to lessons. Properly used, these are excellent. Many a student with wandering eyes and a wandering mind has been brought back into the classroom and next to the lesson by a teacher who was well equipped with blackboard and chalk (and a practiced skill in using them), as well as with pictures and the ability to tell a story well. Our Sunday School manuals and teaching supplements are replete with materials and suggestions along these lines.

But even the teacher who prepares well and utilizes all of these suggested aids, may leave a class which has been only "instructed" and entertained, without motivation so far as the lives of its members are concerned.

Let us take three or four lessons to make the point. Lessons 9, 10, 11, and 12 of the manual will serve our purpose.

The first deals with the flight into Egypt of Mary, Joseph, and the Christ Child. The objective, as set forth in the supplement, is well chosen: "To show that the plans and purposes of God cannot be overthrown by wicked men." The manual includes a good picture and presents a well-written story. The supplement suggests a map of the route taken. The lesson beautifully builds toward the chosen objective. Why not enrich it to show that this was not an isolated case? The stories of Paul's conversion, of the sons of Mosiah, and of the younger Alma indicate that the Lord will even intervene directly, if necessary, to turn those who seek to destroy his work.

Stories in more recent settings are found in Church history, such as the preservation of the Book of Mormon

plates, and the reassuring promise given Joseph Smith in Liberty Jail when the Lord said to him: "Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever." (Doctrine and Covenants 122:9) From such a background the same truth can be brought down into the life of each student—that the Lord will uphold and sustain each of us in spite of taunts and troubles from others, if we consistently work for righteousness.

Lesson 10 offers wonderful opportunities for application in the life of every boy in the Church. "Wist ye not that I must be about my Father's business?" This provocative question, put by the boy Jesus, can be brought home to every young man who holds the Aaronic Priesthood. How can he be about his Father's business? Let him tell of his obligations as a deacon to pay his tithing, to keep the Sabbath day holy by seemly conduct and by attendance at his meetings, to participate on a welfare project, to keep his mind and body clean. These indicate a few ways in which he can be about his Father's business. He can name others, all required of him as one who holds the priesthood of God.

Lesson 11 likewise presents an opportunity to bring several important teachings directly into the lives of Aaronic Priesthood boys, and girls of the same age. There is space here to mention only one.

John the Baptist prepared himself to fill his mission. The lesson manual emphasizes this. His mission was also preparatory. By the same token each boy and girl in the Church has an obligation and an opportunity to prepare to preach the gospel. How? They can give many answers to that question, and as they do so, the story of John the Nazarene will take on new and forceful meaning.

Any teacher who fails to bring down to date the implications of Lesson 12 will have missed a great opportunity. Here are set forth the temptations of Jesus. Let the students bring them into their own experiences—the temptation to indulge physical appetites, the temptation for power and authority, and

the temptation to win popularity regardless of the cost and without thought of the consequences.

From this great story of the Master also comes the important lesson that when we put temptation behind us, we strengthen ourselves in the cause of righteousness.

Yes, Sunday School lessons do have weekday applications. Without them they are only half taught.

—Gordon B. Hinckley

TEACH WITH PICTURES

MOST colored pictures in *The Instructor* are selected for specific lessons. However, they should be cut out, mounted, and saved for other times when they may be helpful. Any of them may be used as "atmosphere" on the blackboard, wall, or bulletin board; or they may be placed on a cardboard easel on the teacher's table or desk. (Ask your Sunday School librarian how to make a simple but effective easel.)

The Creation

This picture represents the artist's personal idea of how the earth was formed. It suggests the action of vast forces operating in space. It is our belief that God, who controls all things, took of matter already existing and, through natural processes unknown to us, brought them together to form the earth.

The picture may be helpful in teaching the following lessons:

Life of Christ, Chapter 2.

Restored Church at Work, Chapters 2, 3, and 5.

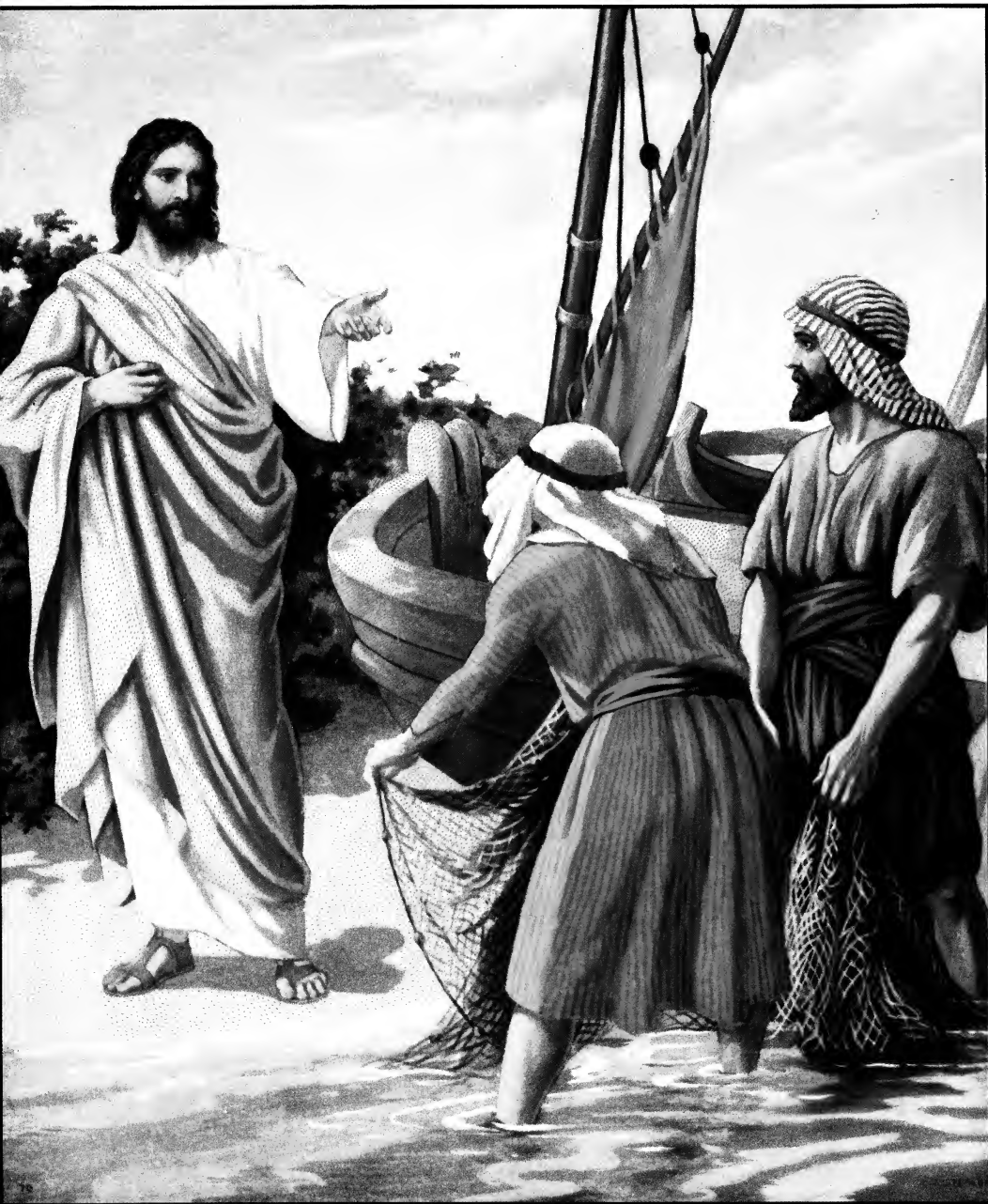
Saviors on Mount Zion, Chapter 3. Principles and Practice of Genealogy, Lessons, 6, 7, and 8.

Teachings of the Book of Mormon, Chapter 5.

The Call of the First Disciple

Here is a picture appropriate for many lessons. Any teacher who wishes to emphasize the value of service to our fellowmen, the importance of missionary work, or the worth of responsibility in the Church, can use such a picture. It was especially selected to illustrate Chapter XIII of the manual, "The Life of Christ." Several other pictures may be equally as good; for example, the one on the cover of the manual referred to; or, in the same text, the one opposite page 32. These pictures may also be used in connection with Chapters 12 and 13 in the manual entitled *Good Tidings to All People*.

—K. S. B.



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THE CALL OF THE FIRST DISCIPLE

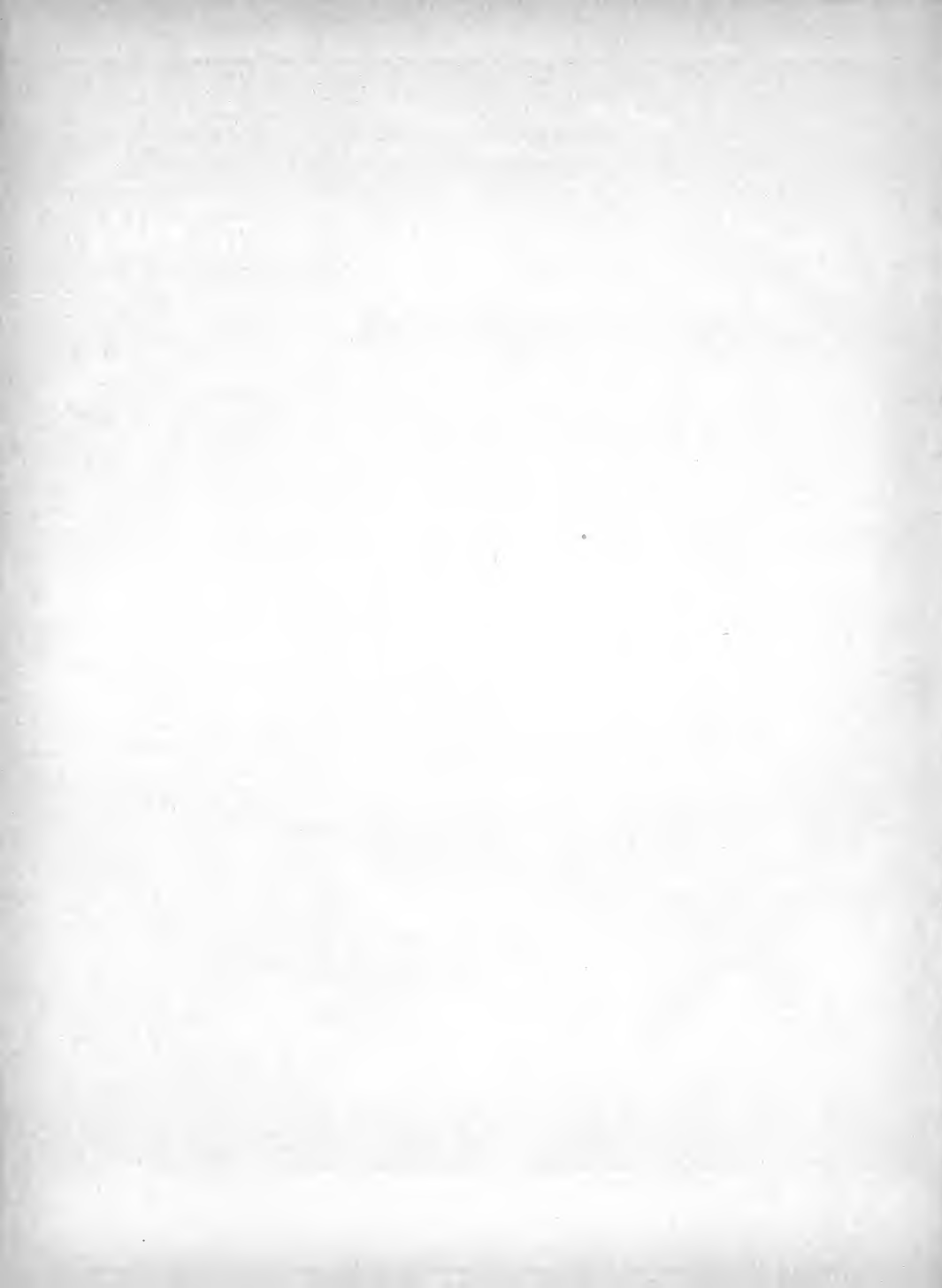
Matt. 4: 18-20



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THE CREATION

Gen. 1: 1-2



Superintendents

Worthy Sunday School Goals

ANY organization, worthy of its name, sets goals that it desires to achieve and then fires its membership with the determination to reach them.

The following are suggested as goals the Sunday School faculty might adopt which, if carried out, would result in a greatly improved Sunday School.

I. Goals aimed at improving the reverential quality of the worship service:

A. Promptness in beginning the Sunday School. Radio programs, to be successful, must be timed to the second. The habit of promptness can best be fostered by beginning on time, not ten seconds after the appointed hour.

B. Every officer and teacher in his place when the preludial music begins.

C. Every officer, teacher, and member to remain silent after entering the chapel except when taking his part in the exercises.

D. Suitable floor coverings to eliminate noise from necessary movements.

E. Detailed pre-preparation of all administrative items in the worship service.

F. Prompt, orderly, quiet exit to classes from chapel, one row arising at a time.

II. Goals for achieving inspirational and stimulating classes by:

A. Attendance at prayer meeting of every officer and teacher.

B. Every teacher a prepared teacher.

C. Every officer and teacher attending and participating

in the monthly teacher-improvement section of the ward faculty meeting.

D. Class participation by at least ten per cent of the members individually, and by all of the members chorally each Sunday.

E. Increase in membership of the class until all persons in the ward of that age group are active participants.

F. Enthusiasm for living by gospel standards as evidenced by more radiant personalities, more thoughtfulness in the home and in public, an increased number of tithepayers, greater attendance, spirituality, and participation in sacrament and testimony meetings, increased ward teaching of a better quality.

—George R. Hill

DESERET SUNDAY SCHOOL UNION

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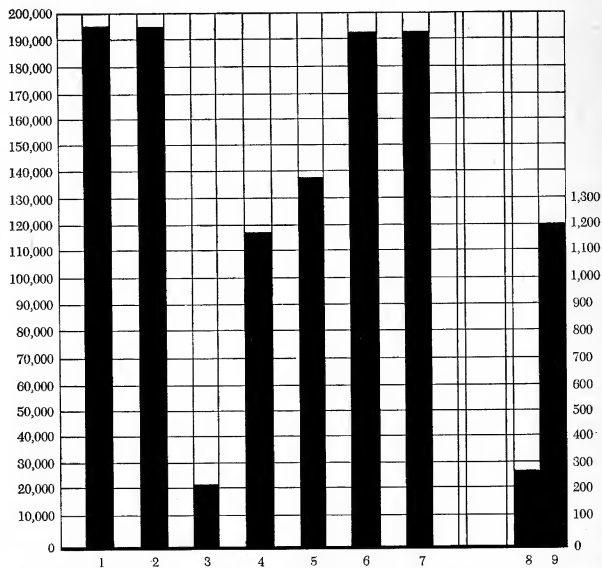
Nose Counting

FIRST of the year again! Have we made any progress during the past year? How can you tell? Surely not by just looking at the crowd in the chapel on Sunday morning. Statistics can be very interesting as well as informative. Are we really accounting for every member of the Church in our Sunday School? Now, at the end of the year, is the best time to make an accounting. Right now, while you are making out your 1950 annual report to send in with your last quarterly report, is a fine time to check over your school's progress.

Make your reports reflect the true condition of your school, otherwise your reports are not worth the paper they are written on. They are useless unless they reflect the actual status existing. How will your bishopric and superintendency know what to do or how to do it if they have nothing substantial to work on? Give your ward, stake, and general Sunday School authorities neat and accurate reports, and give the reports to them on time.

Remember, your last quarterly report and annual report should be sent to your stake secretary on or before January 5. Your stake secretary has a real job on her hands to compile these ward reports on the "annual statistical and financial report form" by the tenth of January, at which time we expect them sent to the offices of the general board. Please do what you can to get these reports in to us on time.

Recently the office of the general board compiled some very interesting information and presented their findings to many of the General Authorities. This study was made to find out just what was happening in our Sunday Schools on stake conference morning (Concluded on page 30)



Columns 1 and 2—Total attendance at Sunday School in 139 stakes the second and first Sundays before stake conference.

Column 3—Total attendance at 278 ward Sunday Schools on conference morning.

Column 4—Total attendance at morning session of stake conference in 139 stakes, representing a total of 1204 wards.

Column 5—Total attendance at both Sunday School and stake conference morning session.

Columns 6 and 7—Total attendance at Sunday Schools first and second Sundays after stake conference.

Column 8—Total number of wards which held Sunday School on stake conference day.

Column 9—Total number of Sunday Schools in the 139 stakes.

Librarians

Objective Aids to Teaching



Evelyn Naylor, Bonneville Stake Junior Sunday School adviser, discusses books for children with Bishop Alvin R. Dyer, Monument Park Ward.

MONUMENT Park Ward in Bonneville Stake (Salt Lake City) recently moved into a beautiful new meetinghouse, with red-brick walls, and king-size windows facing the towering Wasatch Mountains immediately to the east. (The meetinghouse is situated near the spot where President Brigham Young said, "This is the place.")

One of the features of the ward's new home is a carpeted library room, just off the bishop's office, and next to a side entrance, so that it can be conveniently reached any time.

The library room is lined with adjustable oak shelves, and one of the original contributions to it was a collection of valuable Church books from the George A. Holt library. The late Elder Holt was

for years a member of the Sunday School general board. His wife and son Gordon are now members of Monument Park Ward.

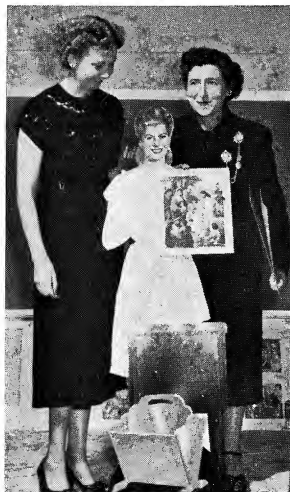
But even before the first Sunday School was held in the new meetinghouse, a formidable array of teaching helps had been assembled, principally by teachers and leaders of the Junior Sunday School, encouraged by Evelyn Naylor, stake board adviser.

The collection included large files of flannelgraph subjects, a well-classified file of pictures, posters for learning songs, a number of supplementary books recommended by the general board, and a large assortment of standups and cutouts. To serve as easels for holding pictures as lessons are told, the Junior Sun-

day School library has heavy cardboard standups of a man and woman, almost life-size. The cardboard man has been fitted with regular cloth trousers. A number of the cutouts have been given life-like appeal with hair of yarn or similar materials.

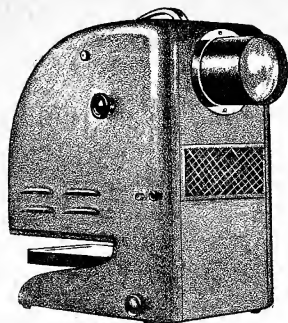
To teach children how to fold their arms for the sacrament service, are two cutouts, life-size, of a girl and a boy (movable heads and arms). The cutouts are supported by an attached easel-like wooden frame with hinged prop. The arms

(Concluded on page 26)



Chloe Hutchings, Nursery co-ordinator, uses a life-like standup for teaching a lesson, while Elaine Hancock, Monument Park Ward's Junior Sunday School co-ordinator, looks on.

KNOW YOUR AUDIO VISUAL AIDS



The Opaque Projector

OF all the optical instruments developed for projecting pictures on a screen in a darkened room, the Opaque Projector stands out from its cousins in one remarkable manner. It is designed to project an image of any substantially flat object, which comes within the size limits of its carrier area. It operates by reflected light, and be it a printed page, a fine colored reproduction, a piece of fabric, or a chunk of varicolored rock, the Opaque Projector will reproduce it, highly magnified, and in full natural color on a screen for all to see.

The advantages of this piece of equipment, in the teaching of Sunday School classes, can be readily appreciated. For this machine will use any picture or object you may find which will help to illustrate your lesson. Pictures may be taken from *The Instructor*, your Sunday School manual, the *National Geographic Magazine*, or any of the many weekly and monthly publications which flood the bookracks of the nation.

If it were not for one inherent limitation, there would be little point in considering any other type of projection machine for classroom work in Sunday School. Due to the fact, already stated, that the Opaque Projector operates by "reflected" rather than "transmitted" light, the size and brilliance of its projected image is much more limited than the type of machine which uses a photographic slide or filmstrip for projection. This means that the

darkening of the room is more important with an Opaque Projector than it would be with a conventional slide machine.

The Opaque Projector is a more expensive piece of equipment than the conventional lantern or slide projector. However, the low operational cost occasioned by the use of any existing picture material, would certainly seem to offset the increased initial cost. The Opaque Projector is considerably larger and a little ungainly in size when compared with the handy slidefilm projector, but if this equipment belongs to the ward, it can be mounted on a simple trolley which will enable it to be wheeled from one classroom to another. Better still, if one or more classrooms are specially prepared for projection use, the equipment can be permanently installed, and these classrooms be assigned to different student groups as and when projection aids are needed to illustrate a particular lesson.

Some Opaque Projectors can be supplied with dual optical units, so that standard glass slide transparencies can be used as well. Others go even farther than this, and provide an adaptor for the small 2" x 2" Kodachrome transparencies and the accommodation of 35mm filmstrips. However, since the cost of these accessories often approaches the purchase price of individual pieces of equipment, it is generally considered to be more economical to obtain the separate machines; in this way, more equipment is available and additional classes can be served simultaneously.

The carrier size of the average Opaque Projector measures 6" x 6" and this will throw a picture thirty-six inches square at a distance of about nine feet. Proportionately larger pictures may be obtained when sufficient space and adequate darkening conditions prevail. Machines handling larger material up to 10" x 10" are available.

Practical Uses of the Opaque Projector

The Opaque Projector has already been described in some detail and it was found that this machine has the ability to project any substantially flat object or picture within the limits of its carrier area.

When pictures are chosen from magazines, newspapers or other illustrated literature, it will be found desirable to mount them on a stiff card or paper so that they are held flat on the carrier table of the Opaque Projector. It is wise to have this mounting card considerably larger than the six inch square aperture. In this way, should it be necessary to move the picture up or down, or from left to right, there will still be sufficient mount to be held down all the way around the carrier edge.

Sometimes, it will be desirable to cut around the outline of a particular figure or object in a picture which you wish to use. This enables you to remove unwanted and irrelevant background or associated images, and at the same time highlight the thing you wish to illustrate. A wise choice of background colors will give additional emphasis to the subject matter of your picture. For instance, if the subject be "cozy" (a picture of a little girl reading a picture book in her home) then the mounting paper could have a warm red hue. If the subject is mainly spiritual in nature (the picture of a little boy kneeling at his bedside to pray) then a blue mounting paper will help. In most instances the mounting papers should be of dark hue, as backgrounds which are too light, will tend to "blind" the eye and take the center of interest away from the subject matter. Exceptions to this rule obtain where a background color is called for to simulate a natural part of the picture, such as would be the case where the picture of a boy flying a kite has been cut in outline in order to eliminate some unwanted background. In this case, the background would be properly a sky blue tint. Other pictures might call for a green background to simulate grass, etcetera.

Where the teacher has assembled a series of pictures for use in the Opaque Projector, and particularly where the sequential order is important. A simple device may be used whereby the pictures may be assembled on a long strip of background paper, and then fed through the Opaque Projector much like the passage of a film through a filmstrip projector. In this case it will be found convenient to roll the paper
(Concluded on page 30)

Music

Suggestions on the Hymn of the Month

March, 1951. "He is Risen, Tell it out with Joyful Voice," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 61.

FOR CHORISTERS: This hymn will be new to most Latter-day Saint congregations. It is stately, majestic, and positive—in keeping

with its triumphant text. Because of its singular message, its use will be most fitting for the Easter season, though it may, with perfect propriety, be sung the year around.

It is free from technical problems. The fact that it is written in compound time, 4/2, should bother no chorister. A composer is usually striving for a broad, stately effect when he uses this device.

The chorister should strive to inspire spirited, joyful response from the congregation. This can partially be realized by the conductor's radiant facial expression and physical bearing, as well as by firm, well-defined baton movements.—*Lowell M. Durham*

FOR ORGANISTS: Prepare a bright registration rather than a somber one. That is accomplished by adding four-foot stops and octave couplers to the usual eight-foot tone. With such a tone-color the low opening tone on middle C will be more clearly defined. Also such a cheerful tone-quality is called for by the joyful character of the hymn.

This hymn is to be played slightly *marcato* rather than *legato*. Nevertheless, where two quarter notes appear above a single syllable, play them strictly bound, or *legato*. Also, it cannot be stressed enough that the organ must "breathe," that is, the tone must be released at the points where the congregation takes its breath. These points are at the ends of all phrases. In the present instance, there is a whole note at each of these points, and these whole notes should be approximately cut in half, allowing a rest of about a half note's length.

—*Alexander Schreiner*

Sacrament Music and Gem

For the Month of March



SACRAMENT GEM

In memory of the broken flesh,
We eat the broken bread,
And witness with the cup, afresh
Our faith in Christ, our Head.



Ward Faculty

Analysis of the Sunday School Service

OBJECTIVE: The Sunday School worship service can be made to contribute more to the development of Sunday School objectives.

- I. The function of a Sunday School is to teach the gospel.
 - A. The opening exercises, or worship service, is similarly designed.
 - B. The class instruction period is designed to give students a testimony of the gospel.
- II. The period devoted to the devotional prelude can be made to contribute more.
 - A. Members must recognize it as a call to worship.
 - B. Members must co-operate so that the music will induce thoughtful meditation on spiritual things.
- III. The periods devoted to singing can be so organized that they will offer a greater contribution.
 - A. The chorister should familiarize his audience with the ideas developed in the verses of the song.
 - B. Members should be trained to see how well the music is wedded to the ideas.
 - C. Members will then have the gospel message sung into the human heart.
- IV. The opening prayer can become a greater teaching aid.
 - A. Every prayer should be an example of effective prayer.
 - B. It should be a model of the fourfold structure of an ideal prayer.
 - C. Jesus prayed, using "thee" and "thy," not "you" and "your."
- D. It should be sincere, not mechanical, revealing the difference between saying a prayer and praying.
- E. Prayer can become refreshing, educative, and spiritually uplifting, or it may be as mechanical as modern industry.
- V. The period reserved for the two-and-one-half minute talks can be made unusually fruitful and meaningful.
 - A. The time should be used, not only to give development to participants, but also to promote spiritual growth.
 - B. The talks should be prepared under competent direction.
 - C. We should have the best a boy or girl can produce with mature guidance.
 - D. The talks, if well prepared, become spiritually uplifting.
- VI. The period devoted to the sacrament of the Lord's Supper can be made to contribute a heart felt spirituality.
 - A. Quietude is not an end in itself but a means to an end—the focusing of the minds of participants upon the life mission of Christ and of the covenants they are making to the Father.
 - B. Silence may not necessarily indicate a successful service.
 1. Members may think, not of the Christ, but about mundane affairs, in which case the service has been a dismal failure to them.
2. The real test is to be found in whether the ordinance becomes the forget-me-not of Christ.
- C. Sunday School officers and teachers can, by working directly with members, and by encouraging parents, help our people to realize that they must prepare for the sacramental service.
 1. Teachers can occasionally acquaint class members with a specific narrative about the Savior and request them to think about it in the next sacramental service.
 2. They can also stimulate parents to do likewise.
 3. Programs can be developed for giving members a better understanding of the ordinance.
- D. The narrative of the twilight period of the Savior's life, of his crucifixion, and of his resurrection is one type of material that members should be encouraged to read as a preparation for this holy ordinance.
- VII. Such a program will remove the mechanical element from our worship service and will infuse it with a deep and abiding spirituality which will be highly educative.

Suggestions for reading:

1. President David O. McKay, *Instructor*, "Partaking of the Sacrament," October, 1950, pp. 290-293.

PROMOTION OF SUNDAY SCHOOL OBJECTIVES

For the purpose of promoting the objectives of the Sunday School, the general board of the Deseret Sunday School Union has divided the organization into two parts: (1) the worship service and (2) the class instruction period. Both of these divisions should have teaching aims. These aims should be designed to further the Sunday School objectives.

The Worship Service

Perhaps we have not stressed sufficiently the worship service as an aid in promoting faith in God, in developing a spirit of love in the hearts of people, and in implementing principles of the gospel in terms of daily living. Interpreted as a teaching agency, as a positive means of inculcating the Sunday School objectives, the worship service takes on added significance. It is not merely a preparation for developing the necessary mind-set for classwork. On the contrary, it frequently exercises greater power over the lives of people than the classwork itself. The worship service is not to be relegated to a position of second importance, but is to be considered as co-ordinate with the class period as a means of teaching the gospel.

The question naturally arises: How can Sunday School officers and teachers make the worship service contribute a maximum of spiritual benefit to those who attend? Let us consider each part of the service in the light of this question.

Stimulate Thoughtful Meditation

The period of time assigned for the devotional prelude should not be allowed to become a period in which those in attendance finish their conversations and prepare for the singing of the opening song. The music should be so familiar to the members of the Sunday School, and they should be so well trained that the strains of music immediately induce thoughtful meditation on spiritual values.

Members of the Sunday School who are trained to receive this value from the devotional prelude and who implement it in their actions are spiritually prepared for the singing of the opening song. The chorister should have his group so thoroughly acquainted with the ideas developed in the poetry which forms the basis of the song that the music serves to sing the message in-



STRAINS OF APPROPRIATE MUSIC INDUCE THOUGHTFUL MEDITATION

to the human heart. If the music is wedded to the ideas of the verse, and the participants recognize that the sound does echo the sense, then the song becomes a potent teaching aid.

Educative, Effective Prayer

And so it is with the opening prayer. It becomes an educative process only so long as it is an example of effective prayer. The one who prays should certainly be taught to exemplify in his communion with God the four fold structure of an ideal prayer—a salutation, an expression of gratitude, a request for blessings, and a conclusion. If this pattern of organization were followed, all members of the Sunday School would soon learn the outward form of a prayer. Furthermore, the person offering the prayer should use the language of prayer, “thee” and “thy.” We should not address the Father in terms of “you” and “your.”

Again, if every participant in this ordinance exhibits an absolute sincerity, members will soon learn that no prayer is effective unless it comes from the depths of a sincere heart and is uttered by one who has faith in God. James, the Apostle, gave us the key.

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive any thing of the Lord.” (James 1:5-7.)

There is a difference between saying prayers and praying. A parrot can say prayers, but he cannot pray. Much can be done by the super-

intendency and teachers to make the period of prayer refreshing, educative, and spiritually uplifting. Then it will offer a positive contribution towards the realization of Sunday School objectives.

Song Practice

That which has been said concerning the opening song applies also to the second song and the song practice. These periods should contribute materially to implementing Sunday School objectives in the lives of those in attendance.

Spiritual Talks

Moreover, the two-and-one-half minute talks can be developed to a point where they will offer a positive contribution. Too long we have looked upon these talks primarily as a means of giving development to the speakers. They should serve this purpose, but they should also reach the degree of perfection wherein they can stimulate spirituality.

Too often the giving of these talks is not accompanied by a maximum amount of development to the speaker. Under the influence of a faithful teacher, class members agree to give these talks. Definite assignments are made, but these boys and girls come poorly prepared. They stumble through the assignment, know they have failed, and forever after refuse another opportunity. A little help from an interested teacher might have changed this attempt into a successful experience, taking the child out of the mediocre class and putting him into the superior class. The speeches should represent the reflection of the child under mature guidance, should be in language he understands and can command, and should be so well prepared that reading is unnecessary.

The Sacrament Service

Finally, we come to the climax of our worship service, the sacrament of the Lord's Supper. All too frequently officers and teachers in the Sunday School have felt that if they have exercised control over members to the point that silence has prevailed throughout the period of the sacramental service, they have conducted a successful service. This is not necessarily true. “There is danger of permitting formality to supersede spirituality.” (President David O. McKay, *Instructor*, October, 1950, p. 290).

Quietude must be regarded as a means to an end, not an end in itself. The purpose of this ordinance is to focus our minds on the life mission of the Christ, to take upon ourselves the name of the Son, and to witness before God the Eternal Father that we will keep his commandments. We are commanded to eat and drink in memory of him. The sacrament is in part the forget-me-not of Christ.

Individual members of an audience may sit in silence and think, not of the Master, but of the business cares of the day, of the date that proved delightful last evening, or of plans for successful recreation for the afternoon. Certainly in these cases the service has been a dismal failure. The degree of success achieved in a given sacramental service is determined solely by the number of members who direct their thinking to Jesus and his mission of love to mankind, and who are mindful of the covenants they are making.

Sunday School officers and teachers should develop programs which will instruct those who attend Sunday School regularly in the real significance of the sacrament. Members should be encouraged to follow the formal prayers offered by the priests, who are representing Jesus, the Christ, in the service.

They should be trained to prepare for the service by studying, before they come to Sunday School, some incident from the life of Christ. Such study over a period of time will definitely acquaint Sunday School members with many remarkable incidents from the life of Christ. It will be a fruitful method of developing faith in his divinity.

Working together, Sunday School officers and teachers can encourage parents to familiarize children with simple narratives concerning the life of Christ and to instruct them to think the narratives through during the sacramental service. Such a campaign by Sunday School officers and teachers will result in an increased devotion to the principles laid down in the Ten Commandments and the Sermon on the Mount.

How wonderful it would be if during a sacramental service a congregation of three hundred Sunday School members could be silent witnesses of the twilight hours of the Savior's ministry, of his crucifixion, and of his resurrection; if they could imaginatively identify themselves with Jesus, living vicariously with him significant events in his life.

It is our duty as Sunday School

officers and teachers to stimulate members to make adequate preparation for active mental participation in this holy ordinance in order that they may derive therefrom a maximum of spiritual buoyancy. One good way to accomplish this is to encourage means whereby members will fill their minds with the details of the best narratives concerning the life of Christ.

Stimulate Reverence Through Study

The following account of the Savior's crucifixion and resurrection is given as an example of the type of material members should study beforehand and meditate upon during the passing of the bread and water:

In the closing hours of his life, Jesus walked out of the old Jerusalem gate along a dusty, country road, which led ninety miles to Damascus. The brown dust oozed up between his toes as he trudged along. It was only a short distance, however, that he traveled along this highway. Then he turned to the right, and under the burden of his own cross, he ascended hill Golgotha, the place of the skulls. His cross was erected between the crosses of two thieves. The soldiers shouldered him onto the central cross, and nailed his extended hands into position.

After Jesus' death, Joseph of Aramathea, Nicodemus, and several women removed his body from the cross, and carried it along a tortuous path through a garden to a tomb which Joseph had prepared for his own interment. Wrapping Jesus in a winding sheet sprinkled with sweet spices, they carried his body into this subterranean chamber of death. Then they walked slowly into Jerusalem.

Four women, Mary Magdalene; Joanna; Mary, mother of James; and Salome, mother of James and John, waited until Sunday morning, for Saturday was the Jewish Sabbath, for the purpose of visiting the tomb. Early Sunday morning these women scurried along the path which led to the place of interment. In the hours of the dawn, just as the first rays of the morning sun surrounded his sepulchre, they entered only to discover that the body was gone, and that two angels were present, one at the foot and the other at the head of the tomb.

Mary Magdalene, upon discovering that the body of Jesus was not in the tomb, stood weeping. The

angels questioned her. "Woman why weepest thou?" She answered them saying, "Because they have taken away my Lord, and I know not where they have laid him."

As she turned to depart, she faced a man whom she did not recognize. Seeing her bowed in sorrow, this man asked, "Woman why weepest thou? Whom seekest thou?" Supposing him to be the gardener, she interrogated him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." The stranger said unto her, "Mary." Quickly she turned to him and said, "Rabboni," for she recognized him as Jesus. Evidently, she knelt to embrace him, for he cautioned her, "Touch me not; for I am not yet ascended to my Father, and your Father; and to my God, and your God." (John 20:17.)

To Mary Magdalene, the woman out of whom Jesus had cast seven devils, was given the blessed privilege of becoming the first herald of the resurrection. Following instructions, she told the disciples, who soon verified the fact that Christ had risen.

It would be a spiritual experience long to be remembered, to see an entire audience carried away by reliving such a rich and fruitful experience as the one recorded here. To have all members think of the same experience, however, is impractical, but certainly every member of the audience can be trained to highlight the period of time devoted to the passing of the sacrament with heartfelt meditation about the life of Christ. Imagine the spiritual growth that would accompany fifty-two different experiences such as the one narrated.

Yes, the sacrament of the Lord's Supper, this forget-me-not of Christ, can become an educative force in developing understanding hearts by creating genuine faith in the divinity of Jesus Christ.

Such a Sunday School worship program as has been indicated here will be richly rewarding in spiritual values. And it is not impossible of attainment. Exemplifying proper leadership, Sunday School officers and teachers can create a much more meaningful experience for members than is now the case.

What a power such a positive program as I have described can become in maintaining discipline and order, in creating a reverential attitude, and in helping to realize the Sunday School objectives.

—Leland H. Monson

Teacher Training

Lessons for the Month of March

THE lessons are found in the teacher training manual, *Supplement to the Sunday School Teacher Training Course*.

March 4—Lesson 22

Subject: "Good Teaching Marksman-ship."

Objectives: (1) To give trainees experience in preparing objectives for religious lessons, and (2) to emphasize the importance of developing an objective and following it.

Texts: Driggs, *The Master's Art*, Chapter XII, "Good Teaching Marksman-ship."

Wahlquist, *Teaching as the Direction of Activities*, Chapter XIII, "Lesson Planning."

March 11—Lesson 23

Subject: "Practise Teaching."

Objective: To give trainees actual

experience in teaching a regular Sunday School class.

March 18—Lesson 24

Subject: "Routine Factors in the Classroom."

Objective: To stress the importance of orderly class routine as an aid to good teaching.

Texts: Driggs, *The Master's Art*, Chapter XVIII, "Setting the Classroom Stage."

Wahlquist, *Teaching as the Direction of Activities*, Chapter XIV, "Classroom Routine" and Chapter XV, "Classroom Discipline."

March 25—Lesson 25

Subject: "Creative Teaching."

Objective: To emphasize that the obligation of teaching is not merely to occupy the allotted period of time but also to lift

the lessons from the abstract to the concrete by a creative touch. The personality and example of the teacher is of paramount importance.

Texts: Driggs, *The Master's Art*, Chapter VI, "A Distinctive Work," Chapter VIII, "Beacon Lights," Chapter X, "The Class and the Individual," Chapter XI, "Living Lessons," and Chapter XVII, "Creative Teaching."

Wahlquist, *Teaching as the Direction of Activities*, pp. 11 to 18. *The Instructor*, August, 1944, through March, 1945—eight exceptional articles by Dr. Adam S. Benion under the title of "The Power of Personality in Teaching" in the Ward Faculty—Teacher Improvement Department.

Lesson References

For the Month of March

ABBREVIATIONS

Church News—Weekly Church Section of *Deseret News*
Era—The Improvement Era
Instructor—The Instructor
R. S. Mag.—The Relief Society Magazine

WHAT IT MEANS TO BE A LATIER-DAY SAINT (Course No. 7)

Chapter 8. Strong—Through Self-Control
 Ward Teachers, "Good Temper," *Era*, vol. 49, Sept., 1946, p. 589.

Marvin O. Ashton, "Under Full Control," *Era*, vol. 49, Oct., 1946, pp. 624, 657. Stories on self-control.

Wendell J. Ashton, "The Ideal of Moral Courage and Fair Play," *Instructor*, vol. 82, Dec., 1947, p. 559.

Chapter 9. Helpful—And Show Others the Way

Helen Gregg Green, "The Education of the Heart," *Era*, vol. 48, August, 1945, p. 468. Education to help others.

Gems of Thought—Elders must set worthy examples—*Church News*, Nov. 8, 1950, p. 16. Excerpts from an address of President Joseph F. Smith.

Chapter 10. Peacemakers—And We Make Others Happy

Richard L. Evans, "On Getting Along With People," *Era*, vol. 49, Aug., 1946, p. 634. Peace revolves around our being able to get along with people.

John A. Widtsoe, "Building for Peace," *Era*, vol. 49, Nov., 1946, pp. 698-710. Our obligation to teach and live the gospel and thereby bring peace.

THE LIFE OF CHRIST (Course No. 10)

Chapter 9. A Warning in the Night

Obert C. Tanner, *The New Testament Speaks*, Chapter 7, pp. 58-59. The Flight into Egypt and Return to Nazareth.

Chapter 10. The Boyhood of Jesus

Don B. Colton, "The Life and Ministry of the Savior," *R. S. Mag.*, vol. 34, Nov., 1947, pp. 778-782.

Chapter 11. Preparing the Way of the Lord

Obert C. Tanner, *The New Testament Speaks*, Chapters 11, 12, pp. 82-93. The Personality and Message of John The Baptist and The Baptism of Jesus.

THE CHURCH OF JESUS CHRIST IN ANCIENT TIMES (Course No. 11)

Chapter 7. Peter, the Man Who Loved Jesus

Spencer W. Kimball, "The Pattern of Martyrdom," *Church News*, April 13, 1946, p. 6, 17. Comments on Peter's devotion to Christ.

Chapter 8. Peter's Fellow Disciples

Russell B. Swensen, "Missionary Meth-

ods in the Early Christian Church," *Instructor*, vol. 82, May 1947, pp. 213-223. Comments on the apostles of Jesus.

Chapter 9. Preparation for the Ministry
 Levi Edgar Young, "The Church of the Messiah," *Church News*, May 4, 1946, p. 10. Jesus preparing men for his ministry.

George Albert Smith, "The Church With Divine Authority," *Church News*, Sept. 28, 1946, pp. 1, 6. Jesus conferred divine authority on the apostles and directed them.

Obert C. Tanner, *The New Testament Speaks*, Chapter 16, The Spiritual Meaning of Christ's Ministry, pp. 112-118.

THE RESTORED CHURCH AT WORK (Course No. 13)

Chapter 9. Who Jesus Is

Joseph Fielding Smith, "The Sin of Ingratitude," *Era*, vol. 50, Nov., 1947, pp. 711, 761. Ingratitude shown in not keeping the commandments.

Don B. Colton, "Earthly Advent of the Christ Predicted," *R. S. Mag.*, vol. 34, Sept., 1947, pp. 636-639. Great events of the Savior's life and of his plan of salvation revealed before his birth.

Don B. Colton, "The Life and Ministry of the Savior," *R. S. Mag.*, vol. 34, Oct., 1947, pp. 702-706; Nov., 1947, pp. 778-782; Dec., 1947, pp. 847-851; vol. 35, Jan., 1948, pp. 58, 62; Feb., 1948, pp. 127-131. Life of the Savior outlined.

Chapter 10. Jesus, the Redeemer

Don B. Colton, "Pre-existence and Foreordination of Christ," *R. S. Mag.*, vol. 34, July, 1947, pp. 485-488. Christ chosen and ordained to be our Redeemer before the world was created.

Don B. Colton, "The Need of a Redeemer," *R. S. Mag.*, vol. 34, Aug., 1947, pp. 560-563. The need for a redeemer part of the plan.

Don B. Colton, "Jesus Christ, Our Lord," *R. S. Mag.*, vol. 35, April, 1948, pp. 219-223. Life and ministry of Jesus discussed.

Joseph L. Wirthlin, "Conference Address," *Era*, vol. 49, May, 1946, pp. 337, 338. An article telling of Jesus the Redeemer of mankind.

Chapter 11. Priesthood

John D. Giles, "Restoration of the Melchizedek Priesthood," *Era*, vol. 48, June, 1945, pp. 338, 339, 371. Events connected with the restoration of the Melchizedek Priesthood.

John A. Widtsoe, "Evidences and Reconciliations," *Era*, vol. 51, Jan., 1948, pp. 33, 50. Priesthood and the Church are as one inseparable.

Eldred G. Smith, "The Power of the Priesthood," *Era*, vol. 51, May, 1948, pp. 286, 326. The power of the priesthood explained and discussed.

SAVIORS ON MOUNT ZION

(Course No. 15)

Chapter 8. Learning to Know Your Father

Joseph Fielding Smith: *Life of Joseph F. Smith*, pp. 3-4.

President George Albert Smith, *Era*, May, 1948, p. 330. The importance of our families in the celestial kingdom.

Chapter 9. The Life of Your Mother

Bryant S. Hinckley, *Sermons and Mis-*

siary Experiences of Melvin J. Ballard, Chapter 9, Mother's Day, page 203.

Chapter 10. Your Own Family

George Albert Smith, "The Family Hour," *Era*, vol. 51, April, 1948, pp. 201, 248. Blessings of a righteous family.

GOOD TIDINGS TO ALL PEOPLE

(Course No. 18)

Chapter 9. Doing More Than is Expected

Joseph Fielding Smith, "The Eternity of the Family," *Church News*, Dec. 9, 1944, pp. 10, 12. Marriage and the family to endure eternally.

James E. Talmage, *Articles of Faith* Chapter 24, Practical Religion, pp. 429-452.

Chapter 10. The Spirit of True Worship

Don B. Colton, "The Ideal of Faith," *Instructor*, vol. 82, Dec., 1947, pp. 551, 552. Life in God a living power.

James E. Talmage, *Articles of Faith*, Chapter 5, Faith, pp. 98-108. The first principle of the gospel outlined.

James E. Talmage, *Articles of Faith*, Chapter 22, Religious Liberty and Tolerance, pp. 395-411. Worship of the true and living God required.

Chapter 11. Centering Life in Spiritual Values

Marvin O. Ashton, "Bishop: What Is Your Sense of Values?" *Era*, vol. 47, July, 1944, pp. 466, 467. Searching for hidden values.

PRINCIPLES AND PRACTICE OF GENEALOGY

(Course No. 19b)

Chapter 6. The Mission of Elijah the Prophet

Joseph Fielding Smith, "Elijah's Mission to the World," *Era*, vol. 51, May, 1948, pp. 277, 315.

James E. Talmage, *Articles of Faith*, pp. 13, 18, 23, 151. Coming of Elijah predicted; confers authority; purpose.

PARENT AND CHILD

(Course No. 19d)

Chapter 5. Maturation

See references published in the Teacher's Supplement and in the Manual.

Chapter 6. The Importance of the Prenatal Period

See references published in the Teacher's Supplement and in the Manual.

TEACHINGS OF THE BOOK OF MORMON

(Course No. 19a)

Chapter 8. The Attributes of God

Lowell L. Bennion, "The Book of Mormon, a Guide to Religious Living," *Instructor*, March, 1948, pp. 112, 115; April, 1948, pp. 165, 169. The character and works of our Father in Heaven explained.

William E. Berrett, "A Personal God," *Church News*, July 25, 1948, p. 19. The attributes of God.

Chapter 9. Jesus Christ as Father

Explanation of Jesus Christ as the Father and the Son, *Church News*, Aug. 29, 1948, p. 6. Concept of Christ as the Father explained.

Chapter 10. The Book of Mormon Concept of the Mission of Jesus Christ

William E. Berrett, "Jesus, the Christ," *Church News*, Sept. 29, 1948. Works of the Savior discussed.

OBJECTIVE AIDS TO TEACHING (Concluded from page 19)

of the boy and girl, of heavy cardboard, attractively painted, will move into the desired folding position.

The children, too, helped with their new surroundings and aids. They, under the guidance of the Primary Association, sold Christmas cards and wrapping paper to raise enough money for purchasing a new organ for the Nursery.

Sunday School teachers credit much of their success to the interest and encouragement of their bishop, Alvin R. Dyer. Elaine Hancock is Junior Sunday School co-ordinator, assisted by Beth Snelgrove Davey. Chloe Hutchings is Nursery co-ordinator.

Bonneville Stake has long been outstanding in gathering teaching aids for Junior Sunday School teaching. One of the principal reasons is its Junior Sunday School adviser, Evelyn Naylor.

—Wendell J. Ashton



Beth Snelgrove Davey, assistant Junior Sunday School co-ordinator (Monument Park Ward) shows children how to fold their arms for sacrament service, with movable arms of cutout.

Junior Sunday School

Faith in Self

"THE general aim of the Sunday School is to help to the utmost each member to become a Latter-day Saint in the fullest and truest sense of that term.

"To become such a Latter-day Saint means that one must: First—Develop faith in God, the Father, in His Son Jesus Christ, our Savior, in the Holy Ghost, and in the plan of life and salvation revealed to man by Jesus Christ and the Spirit of Truth, whom Jesus sent, and restored to the earth through the Prophet Joseph Smith.

"Second—Develop a determination to consecrate his time, his abilities and his possessions to the perfection of the Kingdom of God on the earth and to help him to form habits which will realize this consecration.

"Third—Develop a realization that the Kingdom of God on earth means the practice of universal brotherly love, the elimination of all selfishness and the furthering of actions both individual and social, that are for the highest and most lasting good of all."—The Sunday School Handbook.

The long march toward realization of these lofty principles of living begins in the tender years of babyhood and continues to grow as a background for the life-long patterns of abilities, understandings, and habits which present child studies tell us are laid down in the early childhood years.

As the developing child meets day-by-day home and neighborhood experiences consistent with these precepts, and each Sunday morning comes to the influence of a teacher of religion and a program ready to add further direction and interpretation to their consideration, he "waxes strong" in their understanding.

The articles now to appear in this column of the *Instructor* will describe the nature of the child's spiritual march toward the objectives of the gospel of Jesus Christ and will consider ways in which he comes to understand himself, his fellow men, and his God. The first article in the series follows:

Faith in Self

A firm foundation for faith in one's fellow man and in God our Heavenly Father.

"The sensitive adult will recognize that children have not lost the art which G. K. Chesterton describes as the beginning of the praise of God, namely the art of seeing common things in the sunlight of surprise!" Elizabeth M. Maxwell and Sophia L. Fahs, Consider the Children—How They Grow.

Expression of a mature faith. "I will boast of My God for in his strength I can do all things—" Alma 26:12

I. Faith the First Principle of Our Church

Faith is the first principle of the gospel of Jesus Christ.

The aim of all church teaching is to have each member of the church have a growing faith—a faith that will give him strength and courage to withstand all the disintegrating forces in a troubled world.

A mature faith is the result of many experiences and changes in an individual's perspective of life. It comes in the process of growing up. It has its beginnings in the early life of an individual. It is a spiritual quality that is essential for true Christian living. It is one factor that

helps to determine one's attitudes toward his friends, other peoples and what he does to make the world a better place in which to live.

A mature faith helps one to live a life of service. One can forget self in the service for others. It is essential in eliminating selfishness and strife in homes, in ones neighborhood, in the community, in the world.

II. Using what we know about the way children grow to help them experience a growing faith.

Research in the field of child growth and observation by many who have worked with children have contributed to our knowledge of children's needs.

Basic needs necessary for developing a faith in one's self

Just as a plant needs sun and rain and good rich earth in order to attain its maximum growth, so the individual needs the complete acceptance of himself—by himself, as well as by others. He learns to accept himself as he experiences, and insofar as those experiences give him an opportunity to grow and to feel satisfaction in what he accomplishes.

Some Needs of Nursery Children

Sureness of support and love of parents and teachers.

Consistency and patience from adults.

Chances for self help but without pressure.

Companionship of other children.

Opportunity for plenty of activity.

An environment that will challenge creative imagination and expression.

Some of the Needs of Kindergarten Children

An assurance that he is loved and valued in the Sunday School situation.

Opportunity to do things for himself; freedom to use and develop his own powers.

Training in group effort, sharing, give-and-take and accepting the contributions of others.

Some of the Needs of Primary Children

Encouragement, ample praise, warmth, and great patience from adults.

Concrete learning situations and active, direct participation.

Some responsibilities, though without pressure and without their being required to make decisions and choices or achieve rigidly set standards.

Studies of children have given us some guides in determining concepts that may be developed at various ages—concepts that contribute to the growth of an ever living faith.

Concepts for Nursery Children

Being thankful for own senses. God gave us eyes to see, ears to hear, hands to touch.

Being grateful to our Heavenly Father for our homes, our family, food, and clothing.

Building on the concepts of God and the Universe that three and four years olds have; by answering questions and giving opportunity to express their feelings of awe and wonderment through their own creative expressions and by hearing choice bits written or sung by others.

Being grateful for the people in the work-a-day world who serve us.

Concepts That Help Kindergarten Children Develop a Faith in Themselves

Appreciating the desirability of assuming responsibility for taking care of toys, clothing, etc.

Appreciating the values of being cheerful and cooperative in matters of daily routine.

Learning to make the best of disappointments or unfortunate happenings.

Learning positive ways of satisfying their basic emotional needs for love, success, belonging, approval.

Learning that helping others can be satisfying.

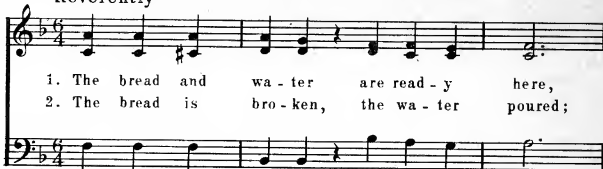
Sacramental Hymn

For Junior Sunday School

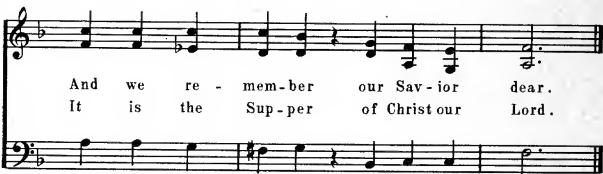
FRANK I. KOOYMAN

ALEXANDER SCHREINER

Reverently



1. The bread and wa - ter are read - y here,
2. The bread is bro - ken, the wa - ter poured;



And we re - mem - ber our Sav - ior dear.
It is the Sup - per of Christ our Lord.

Learning to show appreciation in various ways.

Learning to put oneself in another's place and to consider his needs and his feelings.

Appreciating that co-operation is an essential factor in getting along well with others.

Appreciating the value of sharing.

Appreciating those who make Sunday School a lovely place.

Appreciating the building and surroundings.

Sensing more and more their responsibility for making and keeping home and church attractive.

Concepts Which May Be Developed With Primary Children

Realizing that we all have faults—and that understanding and forgiveness are more effective than criticism in helping a friend overcome weakness.

Realizing that cooperation is a valuable asset in learning to get along well with others.

Learning to be courteous.
Realizing that we shouldn't try to have our own way all the time.

Realizing that disagreement need not mean a quarrel.

Learning some valuable techniques in making and keeping friends (sharing, giving in now and then, taking turns, showing friendliness, accepting unpleasant behavior of others).

Learning to know the extent of one's abilities, to learn to set attainable standards.

Appreciating the fact that individuals differ and that each of us has strengths and weaknesses.

Realizing that everyone makes mistakes but that we can learn from our mistakes.

Realizing that dawdling and lack of punctuality can inconvenience others.

Realizing that if we live the principles of our church many blessings are ours.

III. Contributions of the Junior Sunday School Manuals

The Junior Sunday School program recognizes the opportunity the Church has to provide the experiences for our children that will contribute to their spiritual training.

The basic needs of children and the way they grow have been guides in determining the lesson material for the manuals.

Each lesson is written as a guide to help teachers in the Junior Sunday School provide experiences that will contribute to helping every child become a well-adjusted individual—an individual who understands himself; one who has faith in himself and one who has a growing faith in others and in God the Father.

The lessons found in *Sunday Morning in the Nursery* are for three and some four-year-olds.

The objective of each lesson is to help develop some of the concepts necessary for building a faith in themselves.

The opportunity to participate in all the activities as suggested in Chapter 9 "Program and Procedure" contribute to some of the basic needs of each child.

In Chapter 10 under the heading "The Place of Toys in Religious Education," attention is called to some of the needs of small children and to experiences that contribute to their religious and spiritual development.

Chapter 15, Unit I "We Have Joy With the Family" should give children an opportunity for a great deal of self-expression and a feeling of belonging.

Chapter 22, Unit VIII "Faith Is a Gift of God," is rich in suggestive activities. These activities in a spiritual atmosphere and under the guidance of an understanding teacher help to build concepts that are faith promoting.

Chapter 23, Unit IX "We are Courageous and Self Reliant." The objective of the suggested lessons is to develop a faith and confidence in small children that will give them courage and independence in meeting their daily tasks.

The children who came into the Nursery class enter the Kindergarten much more mature in every way. They have grown physically. They handle themselves more securely. Their world encompasses more wonders and interests. They think of themselves in relation to their friends, and social adjustments become more complex. Their mental maturity offers a challenge to the teaching of many more concepts.

The lessons in the Kindergarten Manuals *Joyful Living* and *Spiritual Growth in the Kindergarten* have as their objective the teaching of the concepts that help children to grow in self-power.

Units I, II, and III in *Spiritual Growth in the Kindergarten* are rich in suggestive possibilities of activities as well as experiences in song, poem, and story.

The lessons for each month about "Helpers" and those about "People" found in *Joyful Living* suggest vital life experiences that contribute to our objectives.

In the Primary manual *Learning,*

Loving, and Living, Unit Four are well developed lessons under the heading "Controlling Ourselves is the Best Way to Serve Others," "Trusting God, and Learning what causes Our Fear Helps us to be Unafraid."

In the manual *Living Our Religion* we find the following lessons, each well developed with opportunities for many life experiences: "What Use Am I Making of My Time?" "How Can We Learn to be Happy Through Growing in Consideration of Others," "How Can Children Apply the Golden Rule," "How Can We Have Fun by Making Others Happy." Page 93 to 100 in the same manual there are other lessons that are valuable for the security they give children: "Our Thoughts Decide How We Are Going to Act," "He Can Who Thinks He Can," "Great Things are Possible to Those Who Believe."

Just a few references are made to the lessons that have been written for the children in the Junior Sunday School. If they are enriched and supplemented by the spiritual atmosphere of a church setting; by the spirituality and preparation of a teacher, a great contribution will be made to the children of our church.

It will require the playful efforts of all if our children grow to maturity with an unquestionable faith saying "I will boast of My God, for in his strength I can do all things" (Alma 26:12.) —Addie L. Swapp

The following supplementary teaching material can be used for enrichment purposes in any of the departments of the Junior Sunday School.

Verses which speak to children

The New Year

I am so happy
I am so gay
A lovely New Year,
Just started today.

Jack Frost

I know a funny little man,
Each summer he gets lost,
But when the winter comes again,
Up pops—old Jack Frost.

Happy New Year

The snow is so white
My heart is so light
The little New Year,
Came to our house last night.

The Snow Man

Have you ever made a snow man
So round and white and cold?
Did you make his face a happy one?
That's best, so I've been told.

The sun can melt the snow man
But his smile you still can see,
It didn't melt at all you know,
For now it's right on me.

A Lesson

We've learned of Baby Jesus, so dear,
Through the Christmas season and
through the whole year.

We've learned of His life as to man-
hood he grew,
Of His kindness and mercy to me
and to you.

We've learned how He helped all
those, far or near;
The lessons He taught us are simple
and clear.

If we live as He lived, each day of
the year
Will be a sweet blessing, to those we
hold dear.

SACRAMENT GEM

As bread you eat,
And water drink,
Of Jesus' love
And kindness think.

The Busy Little Sled

DAVID and Susan put on their nice warm snowsuits and went outside to play in the snow. They had a new sled that they had received for Christmas. Their mother had told them that they could not use their sled in the street, for there were too many automobiles passing by. She told them that they could walk over to the coasting lane, which was only two blocks away. Mother also told them to come home by four o'clock.

"How will we know when it is four o'clock?" asked Susan.

"Mr. Spencer, who lives on the corner by the coasting lane, is to be there to watch the children while they are coasting today," said mother. "He will tell you when it is time to come home."

While David and Susan were walking along, pulling their new sled over to the coasting lane, they met Mr. Spencer walking home with an armful of groceries.

"Oh, Mr. Spencer," said David, "if you would like to put that load of groceries on our new sled we will pull them home for you."

"Thank you, David and Susan, that will be a fine help, for they are getting very heavy," said Mr. Spencer. "I am in a hurry to get these groceries home for it is my turn to help you children at the coasting lane," he said.

"Yes, mother told us that you would be there this afternoon to help us," said Susan. "Will you please tell us when it is four o'clock? Mother wants us to come home at that time."

"Yes, indeed, I will tell you when it is time to leave for home," Mr. Spencer said.

The three of them were walking along pulling the groceries when they saw Mrs. Smith trying to drag a big can of ashes out to the curb to be hauled away. Mrs. Smith was an older lady, who lived alone, and she didn't have any children at home to help her.

Susan said, "Let's stop and help Mrs. Smith with that heavy can of ashes."

"All right," said David, "it will only take a minute."

Mr. Spencer helped the children lift the heavy can of ashes onto the

sled, then he held the groceries while the children pulled the ashes out to the curb. The grateful smile on Mrs. Smith's face made the children feel very happy. They told Mrs. Smith that they would be glad to bring their sled over each week and help her with this task. This made the little old lady very happy too. Then Mr. Spencer put his groceries back on the sled and the three of them walked toward Mr. Spencer's home.

When the children reached the coasting lane several other children were there having such fun sliding in the snow. David and Susan saw two little children watching all the fun, but they didn't have a sled to ride on.

David said, "Susan, let's take turns riding those little boys down the hill on our sled."

"All right, that would be fun," said Susan.

So they did take turns riding the other children down the hill on their busy sled. After a while Mr. Spencer called to David and Susan and told them that it was time to start for home. They hadn't had nearly as many rides down the hill as they

wanted the time had gone so quickly. But when they saw the happy smiles on the faces of the two little boys, they let ride on their sled, they were happy too.

David and Susan went home and told their mother how busy their new sled had been. They said that they hoped to keep it busy all winter, making people glad. Then their mother was very happy too, because her children were so generous and kind. They had surely given the beautiful New Year a happy start for many people. Even the new sled looked happy when they put it carefully away for the night.

When their daddy came home, mother told him how the children had helped, and of course, daddy was very happy too.

He said, "Come on David and Susan, let's build a snow man while we are waiting for dinner."

The children were very excited and they worked fast to get the snow man finished. When they were through, do you know what! Yes, you're right! That snow man had the happiest smile you have ever seen.

—Claribel W. Aldous

KNOW YOUR AUDIO VISUAL AIDS

(Concluded from page 20)

strip loosely both before it enters the carrier of the Opaque Projector and after it emerges therefrom.

Loose objects like rocks, twigs, flowers, etc., may be glued or tied to a background mount and the associated name and other information written thereon. However, since the plane of the carrier aperture of the Opaque Projector is horizontal, any object may be placed within its area without fear of its falling off.

The Audio-Visual Aids Committee of the Deseret Sunday School Union is available for consultation on your particular visual aids problems. Write us in care of Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah.

—Frank S. Wise

TO the person of steady moral purpose and sound judgment the church offers opportunity for social service. To the person without these qualities it offers sympathetic help in acquiring them.

From: *Citizenship by*
—Milton Bennion

NOSE COUNTING

(Concluded from page 18)

ference Sunday mornings. You will probably be interested in our findings.

First of all we studied the reports from our wards to learn the attendance at Sunday School on the two Sundays preceding and following stake conference (see column 1, 2, 6 and 7). We took from these reports the attendance at Sunday School (see column 3), and the number of wards attempting to hold Sunday School (see column 8) on conference day. We learned either from the stakes direct or from the Presiding Bishop's office the total attendance at the morning session of conference (see column 4). We then made the accompanying chart from our findings. You will be interested to know that because of incomplete or inaccurate ward reports, we were only able to make our compilation on 139 of the 180 stakes. You will also notice that in the 139 stakes represented there were 1,204 wards and only 278 of these wards even attempted to hold Sunday School for those who did not attend conference (see columns 8 and 9). Considering the total attendance at Sun-

day School in these wards on the Sunday preceding conference as 100%, the combined attendance at the morning session of conference (see column 5), and at Sunday School figures 71% or a loss of 29% (almost one-third) of our Sunday School attendance; carry this comparison over to the attendance the first Sunday after conference and we obtain substantially the same figure.

What happens to that 29%? Would they attend stake conference if a stronger urge was made? Or would they attend Sunday School, if we let them know that Sunday School was there for them, if they did not go to conference?

We believe that this is worth considering. Secretaries, if your superintendency does not read this department article call their attention to it, please!

Don't you think this type of a study for your ward would prove interesting and instructive? —R. E. F.

There is so much good in the worst of us, and so much bad in the best of us, that it's hard to tell which one of us ought to reform the rest of us.

Humor, Wit, & Wisdom

"Only God Can Make A Tree"

Puttering in my home workshop, I produced what I felt was a creditable artificial table Christmas tree. I displayed it when my brother-in-law and his family were over, and remarked: "That's what I call a tree—even if I did make it myself."

My small niece examined the phony tree critically, and wonder filled her eyes as she looked up at me.

"Won't Heavenly Father be surprised when He finds out about it?"

—Phil Rolfsen, *True*

Counted Ten

The minister returned the used car to the dealer and was promptly asked, "What's the matter, Parson, can't you run it?"

The sharp reply: "Not if I want to stay in the ministry!"

—American Baker

Wrong Party

"This morning," said the teacher of an early Sunday School class, "the subject of the lesson is Ruth, the gleaner. Who can tell me anything about Ruth?"

"Well, Willie, what do you know about Ruth?" said the teacher encouragingly.

Willie piped out in a shrill little voice: "He cleaned up sixty home runs in one season!"

—Balance Sheet

Insufficient

A colored boy, who came from the south to take a job in New York, would send part of his pay each month to a small bank in his home town. He had been doing this for more than a year, when he had a chance to take a little vacation trip. He had a friend cash a check for him on this little southern bank and was horrified when the friend came in later to tell him the check had been returned stamped "Insufficient Funds." He wrote an indignant letter to his friend in the southern bank. He received a prompt reply. "Dear Mose," it read, "When we stamp a check insufficient funds it don't mean you got insufficient funds—it means *we* is!"

—Volta Review

Taxes

I'm all for higher taxes,

I think they would be fine.

Provided that they start in

The bracket over mine.

—Australasian Mfr.

THINKING OUT LOUD*

The fellow who can't talk without swearing must be just plain dumb. There are 450,000 words in the dictionary, and if he can't learn enough of them to express any idea he may have without using noises not in the dictionary, there's something wrong with him.

A wise man thinks all he says; a fool says all he thinks.

Some men are like wheelbarrows—they go around as long as they are pushed.

The most inconsiderate person is the one who wants you to listen when you want to talk.

One reason why talk is cheap is because the supply usually exceeds the demand.

Many girls get men's wages these days. But then they always have, in one way or another.

Before you give somebody a piece of your mind, be sure you can get by with what you have left.

When you put your best foot forward, be sure you have your pet corn covered.

What a big gap there is between advice and help.

It requires no musical talent to always be harping on something.

One fine thing about keeping still is that no one will be able to misquote you.

A lot of fellows who complain about their boss being dumb would be out of a job if the boss was smarter.

If ignorance is bliss, why aren't there more happy people?

*Sunshine Magazine

Slight Error

Mrs. Clarence Hoffman (Rigby, Idaho), asked her Sunday School class what a "Seminary" was. Everett L. promptly replied, "A place where they bury dead people."

Such Is Life

A young salesman and his field manager stood before a map with colored pins indicating the name of each representative of the company and his area. "I don't want to worry you," the young man said, "I haven't been called by the draft yet. But just to show you the insecurity of your staff, I'm loosening my pin a little!"

—Quick

THE LAND OF ISRAEL

PALESTINE being what it is, Palestine is still effecting astonishing things in the affairs of men.

Today, a major consideration of the diplomats representing sixty nations sitting around the United Nations' conference table is how best to govern this tiny area of only ten thousand square miles, but an eighth the size of Utah. Israel, the modern name of historic Palestine, according to the partition adopted by the United Nations General Assembly in November, 1947, gives a portion to the Jews and the remainder to the Arabs. The City of Jerusalem is administered by an international trusteeship.

Scholars never cease pondering about this constant and unrelentless concern by unnumbered generations of statesmen and governments devoted to the Holy Land, beginning practically with the very first pages of recorded world history.

Why this importance? The physical and ancient land itself, "from Dan to Beersheba," is commercially not significant. Palestine's chief products of olives, figs, grapes, olive oil, potash and other salts, oranges, soap, and almonds contribute only a mite at best to the world's bread basket; it hardly feeds itself.

But as students of the Junior and Advanced Junior Departments during 1951, consider and discuss the history of ancient Israel and the establishment of Christianity two thousand years ago, they will soon discover for themselves the prodigious contributions of Palestine's women and men to the world of moral concepts. Certainly these young scholars will be assisted in their learning if they have an adequate map of Palestine before their eyes.

Dividing naturally into a series of narrow strips of country running north and south, and differing ma-

terially from one another in character, sunny Palestine isn't a tourist's attraction because of its native beauty. But students beginning their studies of the Old and New Testaments this coming year will do well to fix in their understandings these four principal divisions:

(A) The Maritime Plain which runs along the coast of the Mediterranean from the neighborhood of Sidon and Tyre southward. This plain widens from Carmel southward to a maximum of twenty miles, while to the north it develops into the great plain of Esdraelon, and all of it is covered with the most alluvial soil.

(B) The second strip is the mountainous ridge of Judea and Samaria, on the summit of which are Hebron and Jerusalem.

(C) The third strip is the deep depression known as the *Ghor*, down which runs the Jordan with its lakes.

(D) The fourth strip is the great plateau of Bashan, Moab, and Edom, with a lofty precipitous face towards the west, and running eastward until it is lost in the desert.

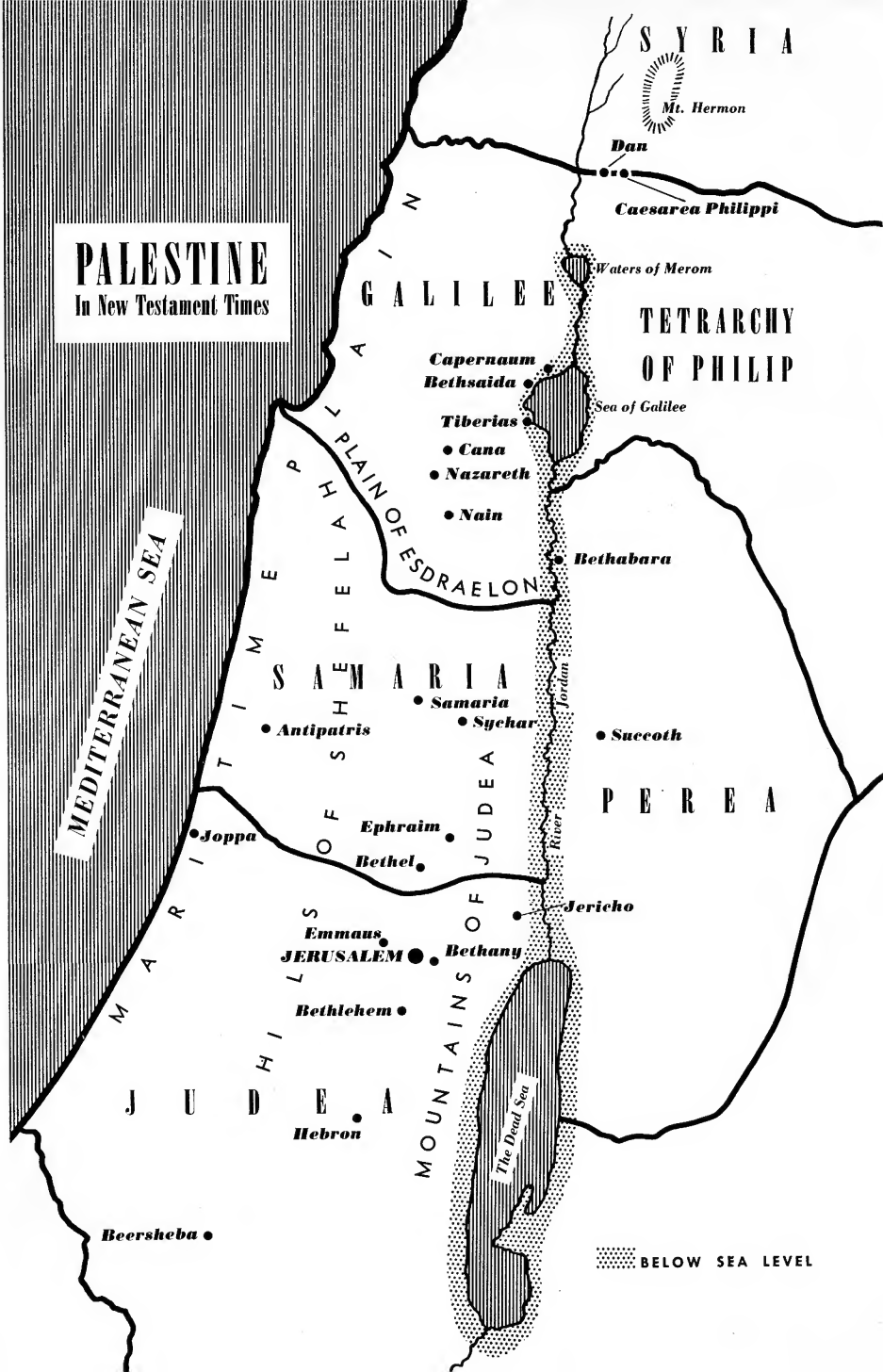
Sitting beside intrepid Moses as he judges his people, spending an hour with princely Paul at his arduous and thankless task, or standing in the multitude beside the ancient Sea of Galilee with Jesus of Nazareth, these boys and girls of ours will better see and relive these great spiritual experiences more intimately if they have a clear picture in their minds of the locale and environs, the flora and fauna, of Palestine. Few geographical studies are more fruitful or will ripen into richer results than will that of an impressive research and knowledge of the land of Canaan, Judah, Israel, Moab, and Edom.

—Harold Lundstrom



PALESTINE

In New Testament Times



SYRIA

Mt. Hermon

Dan

Caesarea Philippi

Waters of Merom

GALILEE

TETRARCHY
OF PHILIP

Capernaum
Bethsaida

Sea of Galilee

Tiberias

• Cana

• Nazareth

• Nain

• Bethabara

SAMARIA

• Samaria

• Antipatris

• Sychar

• Succoth

PEREA

Ephraim

Bethel

• Joppa

Emmaus

JERUSALEM

• Bethany

Bethlehem

Jericho

Hebron

Beersheba

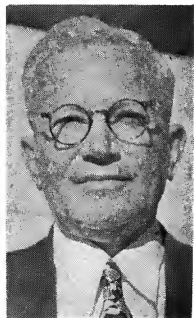
MOUNTAINS OF JUDEA

The Dead Sea

BELOW SEA LEVEL

A FALL THAT BROUGHT JOY

JONAH PIA COCKETT paraded proudly astride his beautiful white horse down Kalaoa's Street. It was George Washington's birthday.



J. PIA COCKETT
Served Forty-eight Years

the horse. His arm, leg, and back were sprained severely.

J. Pia Cockett will never forget that fall on Washington's birthday, 1902. It was the turning point in his life. Through it, he found Mormonism.

Now he looks back on forty-eight years as a member of the Church. Almost since the day of his baptism he has served in the Sunday School—as secretary, superintendent, teacher, and adviser.

J. Pia Cockett has also since achieved the respect and honor of his fellow Hawaiians. For twenty-five years he served as Maui County treasurer. In 1950—the centennial year of Mormonism in Hawaii—he was elected, by a large majority, a delegate to the islands' Constitutional Convention. Its purpose is to frame a constitution to govern Hawaii when and if the United States grants statehood.

Since that eventful February day in 1902, Brother Cockett has married Mary Kekahu. He has brought her into the Church. They have had fourteen children, twelve of them now living.

But to return to the fall from the horse. After the accident, J. Pia was taken for care to the home of a distant relative, named Aipia. While J. Pia recovered there, Aipia explained to him the principles of the restored gospel. Aipia was an elder in the Church. He proved his points by reading from the Bible. Pia was impressed. "I was convinced of the truthfulness of the gospel, but I was hesitant to ask for baptism," he later said.

J. Pia, a short, sturdily built man with black hair and kindly brown eyes, was a young schoolteacher. Kalaoa is only a few miles from Kailua, main west coast port on the island of Hawaii, largest of the Hawaiian group. This is a spot on the palmy island known for its brown, loinclothed fishermen who sling their wide castnets over the reefs and into the sea.

As the parade continued, some of the horses became restive. J. Pia's white beauty began to jump wildly. One of Pia's stirrups broke. In the confusion, he fell from

With the closing of school for the summer at Kalaoa, J. Pia Cockett returned to his native Maui. There, he was surprised to find his father interested in the Church. Soon thereafter his father told his wife, Jonah's mother, that he was going to ask for baptism. (She had become a member of the Church the previous year.) Pia added that he would like to join his father. Thus, on a summer day in 1902, father and son were baptized—near the sacred spot where young George Q. Cannon, in 1851, really gave Mormonism its start in the Rainbow Land.

The young new convert returned to the island of Hawaii. There he became secretary of Kona Sunday School in that sun-splashed and sea-cooled sector where Hawaii's Kamehameha I, wearer of the famed yellow feather cloak and founder of its kingdom, spent his last days, early in the nineteenth century.

Then J. Pia Cockett moved to the island of Maui. There, at Pulehu, Kula, he again was named Sunday School secretary.

While there he met and married Mary Kekahu. He took her with him to Sunday School. The lessons there helped lead her into the Church. Her parents followed.

For eight years, Brother Cockett was superintendent of Kihei Sunday School. Then for three years he directed Lahaina Sunday School. Now he is adviser and assists with the teaching in the Sunday School, meeting on an eminence overlooking verdant Waihee Valley. Much of it is carpeted with large-leaved taro (root-stocks of which are used for food). The valley was also one of Hawaii's first sugar cane centers.

At Waihee, Sunday School lessons are read to the class both in Hawaiian and English. Teachers vivify their lessons with maps, pictures, blackboard, and questions. They like to apply the lessons to problems of the day.

Brother Cockett is known among both the Saints and others for applying his Sunday School lessons to his own life. Whether in business, government, or casting a fishing line from a canoe, he strives to be an exemplar. Anna Johnson, a missionary in Hawaii, once wrote of him: "He respects all people, even those who do not like him. In this last campaign for the Constitutional Convention, he spoke favorably of his opponent, Tom Tagawa, a union man. He believed in the Golden Rule. He never speaks evil of anyone and he helps those who need help."

In other words, J. Pia Cockett's life—at least since he fell from his white horse—has been one long Latter-day Saint Sunday School lesson in action!

—Wendell J. Ashton